Race Relations – 1922.

Discussions

A NEW APPROACH TO THE PROBLEM

New York Age 3/18/22

Whether what is called the Negro problem in the United States is a problem or is not a problem depends in a very large degree upon the line along which you approach it. The Negro question in the South becomes an almost insoluble problem because the approach to it is along that line. The general approach by white people in the South is some what as follows: "We are white people and, of course, are innately superior. We have among us millions of Negroes who are inferior now and always will be by divine order, but for the Christian good of our souls we ought to be as lenient and patient and charitable with these people as possible," etc., etc.

Of course, one does not get very far along this line of approach except to spread a little unction on his conscience.

We noted an approach made in a North Carolina town a few weeks ago along an entirely new line. The approach was made by Professor W. C. Jackson, Dean of history in the North Carolina College for Women, and was made in an address delivered by him one afternoon before the Woman's Club. Professor Jackson's address did not relate to the Negro as a problem but as a human being. He spoke of the contribution which the Negro had made to civilization through music and the other arts. He mentioned the work of Alexander Dumas, of Alexander Pushkin, and included Rene Maran who only recently won the Prix Goncourt. He dwelt upon colored artists who had contributed to music and literature in the United States. The program of the afternoon included music by colored composers.

The Greensboro "Daily News" stated that Professor Jackson's talk opened up a new field for thought to many of its auditors. We have not the slightest doubt that it did. Most likely the majority of his auditors did not actually know that there were great Negro writers, composers and artists. The people who listened to Professor Jackson instead of going away with their hearts full of pity for the Negro and resolving to do some charitable or missionary act in his behalf, went a way with a feeling of respect for the race that must have been an entirely new experience. They must have realized that these gifted members of the race who have made a contribution to civilization through the arts are not accidents or sporadic offshoots but simply an evidence of the potentialities of the Negro. What the race has done it can do and in a larger measure under more favorable circumstances.

We wish Professor Jackson's method of approach could be followed in every community in the South.

Southern Ideals.

Commercial Appeal Memphis Tenn 3/14/22

It is not uncommon for public speakers and writers who desire to conciliate the favor of their audiences, to speak flatteringly of southern ideals, but we regretfully believe that in not a few cases it is the merest lip service which they thus pay to the susceptibilities of a people who have not as yet entirely repudiated a glorious past. Our skepticism is based upon observation which leads us to conclude that alien ideals have been largely imposed upon the rising generation, and that from the same mischievous propaganda many have been led to look with a mild contempt upon those ideals and traditions upon which the civilization of their ancestors was founded.

Assuming that the civilization of the south was wholly erected upon the institution of slavery, only a minority of southerners having in fact been slave owners, northern propagandists sought through various channels of education to discredit the entire structure, and not a few of the southern have yielded to the bland assurances thus presented to them. For instance, we have ourselves heard southern people of unusual intellectual gifts affirm that one of the chief evils of slavery was the destruction it wrought among the young manhood of the south. This, we believe, is nothing but an echo of plausibilities distilled from rostrum, platform and press from alien sources.

What are the facts? That the sons of slave owners did, in some instances, turn out badly no one will take the trouble to deny. But did the sons of the south, whose families never possessed a slave, never thus disappoint the expectations of their friends? And were no young men at the north, where slavery did not exist, destroyed in precisely the same way in which their southern contemporaries were overcome? We think these questions can be answered in but one way. On the other hand, those men, with Washington at their head, who erected this nation and governed it down to the Civil War, were almost without exception slave owners and the sons of the slave holding class. And it is the simple truth to say that they will bear favorable comparison with the leaders of any era and all lands.

The public is under a distinct obligation to Capt. C. A. DeSaussure, a noble veteran of the Lost Cause, whose erect form and physical and mental activity at more than three score and ten are a reproach to those of far younger men, for defining southern ideals in his interesting and informing address before the Harvey Mathes Chapter of the U. D. C., which we were much pleased to publish in Sunday's issue of The Commercial Appeal. If any reader overlooked it, we recommend that he refer to the paper and read it and then put it in his scrapbook for future reference.

Capt. DeSaussure, who we infer from his name to be descended from the flower of the French nation, the Huguenots who formed so important a part of the colonial population of the South Atlantic states, founds southern civilization upon the home, from which sprang those high ideals which he enumerates; and, in common with most South Carolinians, he speaks with pride of the fact that the laws of the Palmetto State have never made any provision for divorce. This suggests a humorous incident in the career of another South Carolinian, Bishop W. W. Duncan, who was a victim of hay fever, which at times made him somewhat irritable. The bishop was presiding over an assembly of his church when some reference was made by a speaker to a grass widow. Interrupting, the prelate inquired: "What is a grass widow, brother?" The prompt response was: "I think, sir, it is a woman whose husband died of hay fever."

SOUTHERN CO-OPERATIVE LEAGUE.

3/16/22 Atlanta Independent

The Southern Co-operative League, successor to the Southern Sociological Congress (for education and social service), met in executive session at the Ansley Hotel at 10 o'clock, March 9th, at a call by the executive committee representing leaders in education, public health and social work from each southern state.

The object of this conference was to review the present needs of the south and work out definite plans for meeting those needs in a five-year program. Among those who were present and took prominent part were Dr. P. P. Claxton, Bishop Theodore D. Bratton, Bishop I. B. Scott, Dr. J. C. S. Nevels, director of finance and claims of the National Negro Business Directory System, Inc., of Wilmington, Del.; Prof. Long, of Virginia, and many of the presidents of southern white colleges and universities.

The program mapped out was as follows:

1. To double the appropriations for public education.

2. To reduce one-third the death rate of children.

3. To prevent lynching and secure inter-racial good-will.

4. To provide a Southern Clearing House for gathering and dissemination information regarding education and social work.

5. To promote a south-wide campaign for exalting the home to its rightful place of supreme importance in society.

BOSTON MASS. TRANSCRIPT FEBRUARY 11, 1922

BETTER FEELING IN SOUTH

Principal James E. Gregg Arrives in Boston from a Tour of the South, Enthusiastic Over Conditions

There never was a better feeling throughout the South in the relations of the white people and the negroes, according to Rev. James E. Gregg, D. D., principal of the Hampton Normal and Agricultural Institute, who has arrived in Boston, in connection with plans for a mass meeting of the friends of Hampton, at King's Chapel, Sunday afternoon.

Dr. Gregg has made several extensive tours of the districts where trouble was most pronounced in former days, and believes that conditions of today offer the most hopeful outlook for the immediate future. "To say that I am delighted over the outlook is to put it conservatively," Dr. Gregg said. "Wherever I went the progress in negro education was little short of surprising and the happy manner in which problems are being solved in community life also exceeded my expectations."

Dr. Gregg is particularly interested in the inter-social councils which have been formed in 804 counties, and through which many of the grievances which often led to bloodshed, and perhaps lynchings, are being successfully handled by moral suasion. Especially in the Carolinas is this community force of tremendous effect, and in every town and village the councils have the complete approval of the inhabitants.

"Nobody can study Southern problems without feeling greatly encouraged over the manner in which the public funds are being appropriated for the support of negro schools," Dr. Gregg said. "Up to Nov. 1, 1921, 1005 of the rural schools, utilizing the services of 2313 teachers, were built at a total cost of $3,179,803. Of this amount the negroes contributed $915,078, the whites $241,954, the public funds $1,459,421, and Mr. Rosenwald $563,350.

"Another most helpful feature in negro education is the Jeanes fund, which cooperated with public school superintendents in 269 counties in thirteen States last year. The total amount of salary paid to the supervising teachers was $214,033, of which $119,746 was paid by the public school authorities and $94,287 through the Jeanes fund. The work of the John F. Slater and the General Education Board is also worthy of highest commendation."

The meeting in King's Chapel, Sunday afternoon at 3.30 o'clock, in the interests of Hampton Institute, will be addressed by Rev. Francis G. Peabody, D. D., one of the trustees, and by Thomas C. Walker, a lawyer of much prominence in Gloucester County, Va., and a graduate of Hampton. The Hampton Quartet will sing negro spirituals, one of them "Old Freedom."

BETTER RACE RELATIONS

Pastor T. D. Ellis, of Mulberry, in common with all who are seeking a sane, common-sense, humanitarian and Christian solu

of the race problem, is entitled to the

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commendation of active co-operation. As Mr. Ellis pointed out in his Sunday night discourse on the race problem, since the white man brought the Negro here for mercenary motives, he is under the special obligation to turn the Negro's temporary captivity into a blessing—the greatest possible blessing to the Negro race as well as to the greatest possible good and the least possible harm to the white race. As Mr. Ellis also pointed out, the surest way for the white race to degrade itself is to hate the Negro and to lower his standard. And as Mr. Ellis further sees, and as the Telegraph has been hammering away on, the bars to race purity and to race integrity are to be put up much tighter than they have been heretofore.

The best elements of both races must unite to forestall further crimes against race integrity and race purity. Once bring about the right conception, teaching and public opinion on this subject; settle once and for all that there must be no further crossing over the line by whites as well as having settled that there is an inexecrable doom that rests upon the colored race for even approaching the line, and it should be easy to enlist all the best white people in the purpose and effort to give the Negro race every opportunity to enable it to come to itself in terms of its inherent nature, characteristics and environment. The white people in the South upon the whole are very fond of the old-time Negro—the Negro who protected the white women and children during the Civil War when the white men were away from home on the battlefield, the Negro who did his work and knew his place well, the Negro who was rightly looked upon as a protection and never once thought of as a menace or a danger.

The great problem for the best element of the colored people is to wage an unrelenting and successful warfare against every point of view and tendency that would make their white neighbors fearful and distrustful. If the leaders of the Negro race will successfully tackle and handle this side of the race problem, they will make it easy for the best element of the white race to get together to see what can be done for the colored people in the way of sanitation, health, education, economic betterment, and opportunities for self-development along all legitimate lines.

Of course, the white people should freely give their service in helping to work out better living conditions and better opportunities for the colored people. This is necessary for self-protection as well as for the practice of the Christianity we claim to believe. As Pastor Ellis pointed out Sunday night, if the Negro population is allowed to become the breeding places of physical and moral disease, the health of the whole community is in danger; and higher than this, the white people can never come to themselves in the fullest and best sense except in becoming friends and aiders of the weaker and less-developed people among them.

While the sudden freeing rather than the gradual emancipation of the Negro race here in the South may be responsible for a great deal of the evil tendencies and practices of the worst element that have come to light in recent years, possibly the larger reason is that the white people have failed to give them the guidance and the help that good sense, humanity and Christianity required. As we understand it, the main purpose of Mr. Ellis and others who are tackling the problem is to do now what we should have been doing all the while, namely, to head off the dangers and to lend friendly counsel and friendly aid. The problem in the light of Christianity is simply to find the Christian solution and to apply the Christian spirit.

TO THE EDITOR—

Two fine stories this week! We think you will want to use them both. They are sent you on behalf of the Commission on Inter-Racial Co-operation and are for release at your convenience.

R. B. ELEAZER,
Director of Publicity.
Box 509, Nashville, Tennessee.

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TRI-COUNCIL OF BISHOPS TAKES SIGNIFICANT ACTION

Endorses Federal Council Plan for Better Race Relations.

Montgomery, Ala.—(Special Correspondence.)—The Tri-Council of Bishops of the A. M. E., A. M. E. Zion, and C. M. E. Churches, composed of about thirty bishops, which held its biennial session in this city last week, went on record as endorsing fully the plan of inter-racial cooperation through the churches, as formulated by the Federal Council of American Churches. This plan heads up in the Federal Council Inter-Racial Commission, of which Mr. John J. Eagan, of Atlanta, is chairman, and Dr. George E. Haynes, secretary. The purposes of this Commission, briefly stated, are as follows:

To assert the sufficiency of Christian principles in the solution of race relations, to promote mutual confidence and cooperation, to distribute accurate knowledge of conditions, to develop a public conscience in inter-racial matters, which will secure fair treatment and the correction of wrong conditions, and to provide an agency through which all the churches may work together.

The approval of the Tri-Council, which is one of the most august ecclesiastical bodies in America, opens the way for the fullest cooperation of the vast Methodist constituency in the far-reaching program laid out by the Federal Council.

* * *

TENNESSEE WOMEN FORM INTER-RACIAL COMMITTEE

Condemn Mob Violence and Organize for Action.

Nashville, Tenn.—(Special Correspondence.)—Declaring that race relations must be put upon a Christian basis, condemning lawlessness and mob violence in unmeasured terms, and demanding equal protection for the women of both races, a large group of representative white women of Tennessee, in session in this city, unanimously pledged themselves to the effort to arouse public opinion in support of these principles and organized for that purpose. A state committee was created, headed by Mrs. J. T. Lupton, prominent Chattanooga club woman, and composed of representative women from all sections of the state—leaders in their respective social circles and denominational groups. This committee will compose the woman's section of the State Committee on Inter-Racial Cooperation.

A plan of operation was adopted providing for the creation of committees in every local woman's group for the study of inter-racial questions, with a view to better understanding and sympathetic cooperation in the effort to correct injustices, remove causes of friction, and in general promote the best interests of all concerned.

The meeting was arranged by the General Commission on Inter-Racial Cooperation, with headquarters in Atlanta, and was well attended. Addresses were made by a number of outstanding leaders in religious and inter-racial work, among them being Dr. W. D. Weatherford, Dr. W. W. Alexander, Mrs. Luke G. Johnson, Professor L. M. Favrot and Bishop Troy Beatty. Mrs. R. R. Moton, wife of the president of Tuskegee Institute, was also among the speakers and was heard with great interest and appreciation.

RESPECT FOR OUR WOMANHOOD A KEYNOTE

Respect for womanhood is the very essence of civilized strength. The white people of the South hold the principle in such reverence as to idealize womanhood, and this is as it should be, but it does not go far enough, because it does not carry with it respect for the womanhood of the Afro-American people, who are so large a part of Southern life. The contempt and disrespect which the whites of the South have for Afro-American womanhood has always been one of the most deplorable and sensitive things in race relations.

White people have not realized that womanhood should be respected and protected simply because it is womanhood, the motherhood of which is the most beautiful and sacred thing in the Christian philosophy.

The fact that the white women of the South have begun to realize that Afro-American womanhood should be respected and protected is one of the most significant and hopeful signs in a very deplorable situation. The organization of the white women of half dozen Southern States, including our own Virginia, as branches of the State Committee on Inter-Racial Relations, is bound to have a far reaching influence for good. The branch recently organized in Arkansas declared it to be their purpose to study the question with an open mind and help create a public sentiment which "shall lessen the unhappy conditions about us, make impossible the present form of lawlessness and disrespect for the courts, and remove contempt for and exploitation of human life," among the most serious phases of the race problem being a "lack of respect and protection of Negro womanhood."

We certainly are encouraged when the white women of the South begin to take hold of the race problem in such broad minded fashion.

Race Relations in the South

Stories of the lynching of negroes in the South naturally tend to create the impression that the relations between the races in this section are extremely bad. Upon these reports the agitators of the race question in the North feed, both they and their public overlooking the hundreds of instances in which the races co-operate, and the tens of thousands of instances where whites and blacks entertain respect and regard for each other.

While the country has been regaled with numerous lynching stories recently, the account of how white people in Winchester, Va., paid tribute to an aged negro slave and his wife who were killed there a few days ago comes in refreshing contrast. These worthy negroes, it seems, were burned to death in their home, and a negro relative was suspected of the crime. Scores of white people interested themselves in the case, demanding that the perpetrator of the crime be brought to justice. Not only this, but the funeral of the aged negro was held in the home of a white woman who was the daughter of his mother's master in pre-war days, while the body of the woman was kept at the home of the white family, where she worked, until the funeral.

Among the white persons present at the funeral of the old negroes were several officials of the railroad company by whom the man had been employed for more than thirty-five years.

Where else, except in the South, could this have happened? Do any such incidents occur in New York or other Northeastern cities, where the agitators of the race question and the baiters of the South make headquarters?

The incident is of the sort to counteract propaganda by racial agitators against the South. It brings to light the real feeling that responsible white people of the South entertain toward worthy members of the negro race. It is another assurance to the negroes themselves that those who live worthily are esteemed by their white neighbors, and that their lives and interests will be protected.

The old-time negro has the friendship of all true Southerners. There will always be a place in the South for the negro of his type.

Race Relation—1922
Discussion.

What Do You Know About Inter-Racial Movement?

4/22/22
Louisville Ky. News

My Dear Mr Warley:

In reply to your cordial invitation, I am herewith outlining for the benefit of your readers, somehting of the purpose and accomplishments of the Inter-Racial Movement.

The Inter-racial movement is of the South and is directed by representative men and women, white and colored who live in the South, and who for the most part are native Southerners. It has its headquarters in the city of Atlanta and operates in the thirteen Soutehern States.

The movement is directed by a South-wide commission on Inter-racial co-operation. The membership of this commission is made up of representative people from each state in the South. A few names taken at random will suffice to show the hcaracter and standing of this commission. Alabama, Dr. R. R.

DR. JAMES BOND,

Moton; South Carolina, Mrs. T. B. Bickett, the wife of the late Governor T. B. Bickett; Georgia, Dr. M. Ashby Jones, Professor Plato Durham, Dr. John M. Hope, and Mrs. Luke Johnson; Tennessee, Dr. Edwin Mims, Dr. W. D. Weatherford and Dr. Isaac Fisher; Kentucky, Mr. P. C. Dix; Louisiana, Bishop R. E. Jones; Mississippi, Bishop Theo. D. Bratton; Virginia, Dr. J. H. Dillard and Dr. J. M. Gandy.

Dr. W. W. Alexander, Atlanta, is Director of the movement and Mrs. Luke Johnson, of Georgia, is Director of Women's Work. Mr. John J. Eagan ,of Atlanta, is chairman of the commission.

The object of the movement is to cultivate better realtions between the races and to improve the condition of the Negro along lines agreed upon by the commission. The following are some of the planks laid down in the platform of the Inter-racial Commission.

1. Prevention of lynhcing and the securing for the Negro of justice in the courts.
2. Adequate educational facilities for the Negro.
3. The improvement of sanitary housing and living conditions for the Negro.
4. Better recreational facilities.
5. Economic justice.
6. Equality of traveling facilities.
7. Co-operation between the races along religious and welfare lines.

In addition to the General Commission on inter-racial co-operation each state has its own commission on inter-racial co-operation and every county in each state is supposed to have an Inter-racial Commission composed of the most representative citizens, white and colored, in the county, and working along the general lines suggested by the South-wide Inter-racial Commission, although in every case adapting its program to the needs in each local county and community.

So far the work accomplished is most gratifying. Each of the thirteen states has a State Commission on Inter-racial Co-operation, and of the thousand counties in these thirteen States, about eight hundred have County Inter-racial Committees working along the lines indicated above. It can be readily seen that

Director Kentucky Inter-Racial Movement.

with its General Commission on Inter-racial co-operation, its State Commissions and its Inter-racial Committees in eight hundred counties in the South, the Inter-racial Movement has set up a mahcinery which is capable of exerting a tremendous influence on the life and thought of the South, and of securing the co-operation of a large number of the most representative men and women, white and black, in the South.

In the two or three years that the movement has been operating in the South, much good has been accomplished and tremendous strides towar better relations have been made. It is impossible in a short article such as this must be to go into the details of the work accomplished, or to give anything like a comprehensive statement of such accomplishments. A few examples may be given as a type of the work being done all over the South, and since I know more about the work having been accompilshed in Kentucky than elsewhere, I will confine myself to a few incidents that have come under my own observation. tI is to be understood, however, that these incidents could be duplicated and multiplied in every State in the South.

(a) Kentucky is fortunate in having what is considered one of the strongest State Inter-racial Commissions in the South, composed of representative citizens of all creeds and representing the two dominant political parties in the State, for the Inter-racial Movement is non-sectarian and non-political .

(b) Seventy counties in the State have been organized along inter-racial lines with Inter-racial Committees, the purpose of which is to carry out the program as outlined in the first part of this article.

(c) Justice in the courts and the prevention of lynching: The Inter-racial Movement in Kentucky through its County Committee in Hopkins county prevented the lynching of the Negro who killed Sheriff Hunter, making it possible for him to secure a fair trial in Madisonville .

When all the Negroes were driven out of Corbin for the crime of one Negro (which crime was afterwards proven to have been committed by a white man) the Inter-racial Committee of Whitley county secured the conviction of the ring leader of the mob, who was given a sentence of two years in the penitentiary and the indictment of twenty-seven others.

(d) Adequate educational facilities: The Inter-racial Movement in Kentucky has materially assisted in improving the condition of the Negro along educational lines in many places in Kentucky. It helped put over a project which gave to the colored people of Mayfield, Ky., a thirty thousand dollar graded and high school instead of a mere shack in which the colored school was formerly conducted. It helped create sentiment which secured for the colored people of Paducah a $90,000 high school. The Inter-racial Committee of Breathitt county secured for the colored people of Jackson three acres of land and a new school house costing some $5,000. The Inter-racial Committee for Jefferson county helped to put over the Million Dollar Bond Issue for the improvement of the public schools of Louisville. It has secured promises from the authorities in Elizabethtown, Owensboro, Hopkinsville and other places of new and adequate school buildigs for colored children. It has assisted in the lengthening of school terms in many places and in securing additional teachers and larger salaries. The Executive Committee of the Inter-racial Commission of Kentucky is behind the program to secure from the next Legislature the enactment of a law raising the State Normal at Frankfort to the rank of a college, of giving to the colored people of the western end of the state, a State Normal of standardized grade and of safeguarding, by law, of the eduactional rigths of the Negro children in small towns, rural districts and sparsely settled sections of the state. It will ask of the next General Assembly, appropriations of sufficient funds to carry out this program.

(e) The Inter-racial Commission in Kentucky observes the National Negro Health Week and has just closed a very successful Clean-Up Campaign which was state-wide and observed in almost every county in the state. It secured in this campaign the co-operation of the U. S. Public Health Service, the State Board of Health, County Boards of Health, nurses, city officials, ministers, teachers, Y. M. C. A., Y. W. C. A., Urban League, etc. It is estimated in this recent Clean-Up Campaign that at least sitxy thousand people were reached with a message of better housing and living conditions.

(f) The Inter-racial Commission through its Executive Committee and County Committees throughout the state is seeking to provide for colored children, better playground facilities and has secured at a number of points in the state, additional playground facilities around the public school buildings. In Louisville it has secured a promise from the Park Commission for at least two additional playgrounds for Negro children and a public swimming pool.

(g) The Inter-racial Movement in Kentucky is pledged to secure for the colored people of the state, equality of traveling facilities, and those who travel constantly through the state, report that because of the activities of the Inter-racial Movement, marked improvement is noticeable in this particular. Many abuses reported have been corrected and in some cases employes have been dismissed from the service.

Many other instances could be given, but space will not permit. The inter-racial Commission through its Executive Committee and its Director earnestly solicit the co-operation of all people, white and black, who believe in the platform as outlined above. It holds itself ready to co-operate with any and all agencies who believe in the cultivation of better relation between the races and in the improvement of the condition of the colored people along the lines set forth in this article.

In closing, I appeal to the colored peopel of the state for co-operation along the lines set forth in this statement as far as they can conscientiously do so, working together

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where we can and working separately where we must.

JAMES BOND,
Director Inter-racial Movement,
214 Pythian Temple, Louisville, Ky

BIRMINGHAM ALA AGE HERALD
MAY 20, 1922

RACE RELATIONS IN THE SOUTH

From the Houston Post.

Stories of the lynching of negroes in the south naturally tend to create the impression that the relations between the races in this section are extremely bad. Upon these reports the agitators of the race question in the north feed, both they and their public overlooking the hundreds of instances in which the races co-operate, and the tens of thousands of instances where whites and blacks entertain respect and regard for each other.

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Among the white persons present at the funeral of the old negroes were several officials of the railroad company by whom the man had been employed for more than 35 years.

Where else, except in the south, could this have happened? Do any such incidents occur in New York or other northeastern cities, where the agitators of the race question and the baiters of the south make headquarters?

The incident is of the sort to counteract propaganda by racial agitators against the south. It brings to light the real feeling that responsible white people of the south entertain toward worthy members of the negro race. It is another assurance to the negroes themselves that those who live worthily are esteemed by their white neighbors, and that their lives and interests will be protected.

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TEXT AND PRETEXT

By M. Ashby Jones, D. D.

ANGLO-SAXON SUPREMACY

We of the Anglo-Saxon blood are proud of the record of our race. We boast of our past achievements in government, literature, art and religion. When we survey the world today we find that our language and our ideals of democracy have become dominant over three-fourths of the population of the world. Out of this record of the past has grown the prophetic pride which points to the future, with its claim that we shall be forever supreme in the leadership of civilization. But prophecy is always a precarious business. Other races have risen to supreme heights in the history of the world only to fall from their high estate, and the greatness of their fall is measured by the height from which they fell.

We ought to learn the lesson that no race nor nation nor individual can inherit greatness. Only the opportunity to become great can be inherited. All that is truly great in life must be achieved. Our Anglo-Saxon fathers won their place in the world, and only as we follow in the pathway of their principles and express in our life the spirit and genius of their ideals have we a right to hope to maintain the supremacy of the race. Here in the south we boast of the predominance of the Anglo-Saxon blood, and, basing our claim on the achievements of the past, we have proclaimed the dogma that the Anglo-Saxon race must be supreme.

Inheritance vs. Achievement.

This is a fatal fallacy. Any people or any individual who bases the claim to superiority on the achievements of the fathers is denying the fundamental principle of democracy, and attempting to substitute the heresy of inheritance for the true principle of the regnancy of righteous achievement. The Anglo-Saxon race can only maintain the supremacy of the past by maintaining today the spirit and ideals by which our fathers won their way in the world of yesterday.

I love to trace the story of that past. The foundation of Anglo-Saxon civilization was laid at Runnymede, when the English barons won from the crown the Great Charter, which granted to every man the right of trial by jury. This was infinitely more than a legal document. It was the birthday of the English spirit of fair play. In time there was born of this spirit the immortal declaration of Philadelphia, which declares that all men have certain inalienable rights. When I boast of Anglo-Saxon supremacy in the world, my pride is in their record of fair play, their fine sense of chivalry, their disciplined obedience to their own law, and their long history of protection of the weak by the strong. I believe that the Anglo-Saxon race has a right to be supreme, and will be supreme, only so long as the Anglo-Saxon race is supremely fair and supremely just to all men.

The Anglo-Saxon in the South.

By that standard the Anglo-Saxon civilization of the south must be tested today. We have in our midst, and absolutely under our power, an infant race, without history, traditions, or material wealth. This race is at the mercy of the Anglo-Saxon race. By all the traditions of our past, the very genius of our race demands, if we hope to maintain our supremacy, that we grant to this weaker race the protection of our magna charta, and gladly grant to them those "inalienable rights of life, liberty, and the pursuit of happiness."

I am trying to imagine the God of civilization looking quietly on at the scene enacted in Washington county, Georgia, two weeks ago. A crowd of Anglo-Saxons have taken a 16-year-old negro boy from the hands of legal officers and are slowly burning him to death. They have denied him his right under magna charta to a trial by jury—they have nullified their own democratic constitution, and proven themselves incapable of disciplined obedience to their own government. They have lost all sense of fairness and every vestige of likeness to a civilized people, as with barbaric cruelty they revert to the methods of savages. This mob, on the tortured testimony of the boy whom they believe to be bad enough to be burned, take two other negroes and burn them to death. Will the God of civilization adjudge these representatives of the Anglo-Saxon race as superior to the negro race, and ordain that the spirit which they expressed that day shall remain supreme in our civilization?

Crime Not Racial.

The negro boy who was thus horribly lynched near Davisboro had committed a horrible crime. His crime was not racial. He was the representative of a criminal class of humanity which is just as numerous among the white races of America today as among the negroes. No sane man in Georgia will deny that, had he been left in the hands of legal officers, he would certainly have died a legal death for his crime. This negro boy dreamed of an automobile and committed a murder to make his dream come true. Nearly a year ago in the city of Atlanta, a young white man dreamed in sensual eagerness of a life of lust and idle indulgence. To make his dream come true he entered a jewelry store, and in the accomplishment of his burglary murdered one man and shot another almost to death. That young white man still parades through the courts of Georgia, the sensational hero of abnormal imaginations and morbid sentimentality. He is defended by all the arts of the legal profession and protected by every technical ingenuity. He is a representative of the Anglo-Saxon race. Is he superior to the negro criminal whose charred ashes were sprinkled upon the altar of Anglo-Saxon justice in Washington county?

When Governor Dorsey's long list of injustices done the negro race was published in pamphlet form by a group of patriotic citizens, it elicited a violent storm of protest. Indignation meetings were held and demands for the impeachment of the governor were made on the ground that he was slandering the good name of the state. Here is one community three negroes were burned and one hanged by a mob within a few hours. That same week another negro, under sentence of death by the court, was taken from the officers and only escaped through an automobile accident. I have heard of no indignation meetings held in condemnation of these barbaric acts. And yet the great metropolitan newspapers of the nation have broadcast this renewed assertion of our Anglo-Saxon superiority to the world. Are we to condone by our silence these brutal burnings of human beings by a mob? We are fronted with a new and astounding moral dictum that the mob who fouls the record of our race must be uncondemned, and that those who publicly proclaim their righteous abhorrence of such deeds are hurting the fair name of our state.

The Right of the State.

When the Dyer anti-lynching bill was before congress, our southern representatives, backed by our press, protested against its passage on the ground that it was an invasion of the rights of the state. What did they mean by the state's rights? Its right to protect the mob or the accused citizen? I blush to be forced to acknowledge that from our record in Georgia thus far the answer to the question is difficult.

I too believe, as I have said in this column before, that it is the right and the duty of the state to see to it that its humblest citizen is protected in his right to a legal trial by jury, and I would deplore the day when it became necessary for the national government to perform this duty. But only one blind to the present situation can deny that unless the righteous citizens of the south rise up and demand that the state perform this primary function of a freedom-loving commonwealth, it will be necessary for the national government to assume the task. The Dyer bill seems dead for the time being. Is not this the supreme opportunity for Georgia to enact its own anti-lynching legislation, and back it with the full force of a justice-loving people?

Kerlin Accepts Professorship In Pennsylvania

West Chester, Pa., Aug. 11.—Prof. Robert T. Kerlin, whose letter of protest addressed to the governor of Arkansas against the execution of the 12 Race men convicted in connection with the Phillips county riots of October, 1919, led to his dismissal from the Virginia Military institute, has recently accepted the headship of the department of English at the State Normal school here.

Although himself a Southerner, Prof. Kerlin refused to remain silent at what appeared to him a great travesty on justice and his letter uncompromisingly arraigned the governor of Arkansas, the trials of the Race men and the wholly unfair conviction of the men who, daring to protest against the share-cropping system under which they were being robbed, were accused of plotting to "massacre" white people. This letter received widespread publicity and resulted in airing the Arkansas cases in a way that was exceedingly distasteful to the Arkansas authorities. His summary dismissal followed the publication of Mr. Kerlin's letter.

The acquisition of this new and better position in a state in which scholarship and honesty are more highly regarded than in Virginia is a step on which Mr. Kerlin is being heartily congratulated.

Race Relations – 1922

Discussion

INTER-RACIAL GROUP ADOPTS PROGRAM FOR GIVIC IMPROVEMENTS

Pittsburgh Pa.

Plan Greater Welfare Service For Negroes in This City

American 2/17/22

An important inter-racial meeting held Sunday afternoon, February 12, in the assembly room of the Central Y. M. C. A. building, Seventh St., and attended by many of our white and colored leaders, resulted in a better understanding of the needs and aspirations of our group, and set in motion plans which promise relief from civic and social injustice.

Rev. E. W. Moore, Secretary for Negro work of the American Baptist Home Missionary Society, was scheduled to deliver the principal address on "What is our Race Problem in Pittsburgh," but having been called out of the city, the conference found a very capable substitute in Mrs. Helen Adams Moore, the wife, who more than filled the shoes, if, as she claimed in her introductory remarks, she did wear the pants of the official head of the family.

Mrs. Moore, in a quiet, unassuming manner, but with clearness and logic, laid before her plainly sympathetic and interested audience the needs and aspirations of our people in Pittsburgh, and pointed out the way whereby our white brethren could materially assist in the solution of Pittsburgh's complex and baffling problem of race as it affects the Negro citizen. To say that the speaker voiced the thought and sentiment of our race variety would be but slight appreciation of her splendid address. It's better to say that the words of Mrs. Moore epitomized the heart and soul of the forward looking Negroes of Pittsburgh. That the address of Mrs. Moore made a profound impress upon all who heard it is attested by a set of resolutions which received unanimous adoption. The resolutions follow:

"Whereas, Harmonious and helpful relationship between different races in a community are essential and important to the best interest of all; and

"Whereas, The maintenance of such relationship is dependent upon the prevention or removal of conditions and injustices, out of which race troubles have resulted in other cities; and

"Whereas, It is evident there are some conditions here which give just cause for dissatisfaction on the part of many of both the Negro and white races, part of which at least can and therefore should be corrected; therefore be it resolved:

"First—That we request the board of Morgan Community House, in cooperation with the Council of Churches, to make a survey of these conditions and needs, giving particular attention to housing, industrial opportunity, health and welfare service to the Negro people; also to offer recommendations in the way of a proposed program on the part of the Pittsburgh Community Service.

"Second—That we request the housing corporation of the Chamber of Commerce to promote a project in the way of building a number of attractive and moderate-priced houses for sale to Negroes as well as to white people.

"Third—That we commend the Pittsburgh Community Service among Negroes, with its two institutions, Morgan Community House and the Provident House, a temporary home for men, because of their constructive and progressive programs of community service."

The conference was held under the direction of the commission on social service of the Pittsburgh Council of Churches of Christ in celebration of the birthday of the Negro's emancipator. Rev. P. W. Snyder, chairman of the social service commission, presided and leading Negroes as well as white persons attended.

The resolutions followed addresses by Rev. Charles R. Zahniser, executive secretary of the Council of Churches, and Mrs. Helen Adams Moore, a prominent Negro social worker, and others.

Dr. Zahniser, Rev. W. C. Chappell, secretary of the Pittsburgh Baptist Association; Dr. F. F. Bishop and Mrs. Moore were appointed a committee to interview the housing corporation with regard to the building of houses for Negroes. Speakers on the resolutions, all of whom favored their adoption, included Dr. Bishop, Dr. Chappell and C. C. Cooper of Kingsley House, among others.

Mrs. Moore, Dr. Bishop and the other speakers stressed the fine spirit of cooperation on the part of the present city administration for the uplift of the Negro. Mrs. Moore also spoke of the great advancement made by the Negroes since the days of slavery and said that this progress was made despite the handicaps that the race was subjected to.

RACE RELATIONS PLANS ENDORSED BY METHODIST LEADERS.

Charlotte North Carolina Star of Zion 2/16/22

The Tri-Council of the Board of Bishops of the A. M. E., A. M. E. Zion and C. M. E. Churches convened at 11o'clock Friday morning in St. John's A. M. E. church, Madison Avenue.

The church was crowded long before time set for service.

The sermon of the occasion was preached by the Rt. Rev. G. L. Blackwell, LL. D., presiding bishop of the Third Episcopal District of the A. M. E. Zion Church. The bishop took for his text Acts 16:28. "Do thyself no harm." Subject: "Suicide."

He clearly brought out examples of suicide and the tendency towards it in recent time.

He dealt effectively with his subject dealing at length with the cure, which he said could be made possible.

(1) By the elimination of the reading of bad literature:

(2) By the stopping of defamation of character.

(3) By the strict observance of temperance—especially in the drink habit.

(4) By the observance of right, and the discarding of those things which are sinful.

The sermon was well received and was conceded to be one of most forcible utterance.

The following aims and purposes of the Federal Council of Churches were endorsed by the college of bishops of the A. M. E., A. M. E. Zion and C. M. E. Churches.

From time to time the Federal Council has considered what might be done to bring about a better situation in race relations in America; on several occasions the Council has issued statements setting forth what it conceived to be an application of the principles of brotherhood in this connection.

During the past year the executive committee of the council has earnestly considered what might be done to promote justice and brotherly good-will between the races.

To this end the commission on the church and race relations was formed to give attention to the things which will bring about a situation in race relations more consistent with the ideals of Christian Brotherhood. Surely amicable adjustment of race relations on this basis is a sharp challenge to the churches.

At its first meeting in Washington July, 1921 the new commission adopted the following purposes:

1. To assist the sufficiency of Christianity as the solution of race relations in America and the duty of the churches and all their organizations to give the most careful attention to this question.

2. To provide a central clearing house and meeting place for the churches' agencies dealing with the relations of the white and Negro race and to encourage and support their activities along this line.

3. To promote mutual confidence and acquaintance both nationally and locally between the white and Negro churches, especially by state and local conferences between white and Negro ministers, Christian educators and other leaders for the consideration of their common problems.

4. To array the sentiment of the Christian churches against mob violence and enlist their thorough-going support in a special program of education on the subject for a period of at least five years.

5. To secure and distribute accurate knowledge of the facts regarding racial relations and racial attitudes in general and regarding particular situations that may be under discussion from time to time.

Carolina

6. To develop a public conscience which will secure to the Negro equitable provision for education, health, housing, recreation and all other aspects of community welfare.

7. To encourage efforts for the welfare of Negro workers and the improvement of relations between employers, Negro workers and white workers.

8. To make more widely known in the churches the work and the principles of the commission on Inter-racial Co-operation and especially to support efforts to establish local inter-racial committees.

9. To secure the presentation of the problem of race relation and of the Christian solution by white and Negro speakers at as many church gatherings as possible throughout the country.

For the promotion of these purposes Dr. G. E. Haynes has been appointed as secretary of Commission on Church and Racial Relations and W. W. Alexander, executive director, Southern Inter-Racial Commission with headquarters in Atlanta, Ga.

RACIAL UPLIFT IS SLOGAN ADOPTED BY BISHOPS' COUNCIL

The Star of Zion Charlotte North Carolina 2/16/22

"Union of the Methodist of America for a great racial uplift program," is the slogan of the tri-council of Negro Methodists in session in St. John A. M. E. church, Madison Avenue near Ripley street. There was not enough room in the church to accommodate the large crowd in the auditorium of the church Friday morning.

Bishop R. S. Williams of the Colored Methodist Episcopal Church presided, and in his opening remarks, declared that the time was that Negroes should all unite for mutual uplift and good. 'We are enemies to sin, and since sin is united if we would overthrow the devil and his kingdom we must unite.' Bishop I. N. Ross of the A. M. E. Church led in the opening hymn. 'Blest Be the Tie that Binds,' and this was followed by a prayer by Rev. Isaac Lane of the Colored Methodist Episcopal church—a man who has been preaching over a half century and who is superannuated because of his age. The prayer brought tears to many eyes as well as shouts of 'amen' from many throats. The venerable prelate told God about the trials and struggles of the Negroes on earth, especially in the United States and asked God to take a hand in uniting them in faith, in love, in spirit and in one great standing army against the devil and his forces.

Scripture Reading.

Bishop N. C. Cleaves of the C. M. E. Church, read the Scripture lesson and the second hymn was lined by Bishop G. C. Clement of the A. M. E. Zion Church and this was followed by the opening sermon by Bishop Blackwell of the A. M. E. Zion Church. It was a practical sermon, filled with information. 'Suicide' was the theme discussed, and the bishop took up first the world unrest caused by the bloody war, resulting in the destruction of human lives and property and followed by the unrest of today, the unsettled condition of human minds, which had caused many human destructions. In his opinion the destruction of human lives was not the only self murder now, because

men who were careless in character, who disregarded the truth, who were destroyers of virtue committed unaware at times suicide and often led to the murder of others.

Bishop Blackwell made a strong appeal for the ministers to be the preservers of home life, that they live in keeping with the doctrine they preached. He is one of the strongest young men in the Zion Church and is doing a great work for his people.

Communion Service.

Holy Communion was administered by a representative bishop from each of the churches. Remarks were made by Bishop Benjamin Franklin Lee, of Wilberforce, Ohio, who is presiding over Alabama. He is one of the most remarkable men of his race. He has served the A. M. E. Church as bishop for thirty years and has been in the active ministry for the past fifty-four years.

During the past thirty years Bishop Lee has presided over thirty states, and has brought thousands into the church. He was at one time president of Wilberforce University, the oldest distinct Negro religious institution in the United States.

Many Bishops Present.

The following bishops were present and took part in the meeting: A. M. E., F. Lee, senior, C. S. Smith, historian; L. J. Coppin, J. S. Flipper, William D. Chappelle, John Hurst, William H. Heard, W. W. Beckett, I. N. Ross, Joshua A. Jones William Decker Johnson, A. J. Carey, W. A. Fountain.

A. M. E. Zion Bishops, J. S. Caldwell, senior; G. L. Blackwell, L. W. Kyles, W. L. Lee, George C. Clement, J. W. Wood, P. A. Wallace.

C. M. E. Bishops, Isaac Lane, senior; R. S. Williams, E. Cottrell, C. H. Phillips, R. A. Carter, N. C. Cleaves.

Each of the churches have present their general secretaries and editors and other representative churchmen. The A. M. E. Church is also attended by the Women's Missionary Board, who appropriated $15,000 for general missionary work and the same amount for the extension of a mission station in South Africa.

Aid to Unfortunates.

Rev. A. L. Gaines of Baltimore, now before the A. M. E. Church for the episcopacy, and one of the leading young men in his connection in an address declared that the race was never more determined than today to reach out for the unfortunate men and women and hold up a higher manhood. "Already," he said "we have started a crusade against ignorance and illiteracy and when we can wipe these out, we are going to give you a new front. We are going to show to you less lawlessness, less crime. It is much cheaper to build school houses and churches than it is to build jail houses and penitentiaries. A good school teacher is worth more to civilization than a good police officer and will do more to protect life and proprety."

There will be an educational mass meeting at St. John tonight at which time there will be addresses delivered by Dr. J.A. Gregg, president of Wilberforce University, Ohio, and a noted educator. Dr. Gregg served as president of Bethel College, South Africa for a number of years and is booked to return there in 1924 as bishop. He is at the head of his class as Dr. Moton is at the head of his class. Dr. Reverdy C. Ransom, editor of the A. M. E. Church Review and R. W. Mance, both mentioned for the episcopacy will speak tonight.

BISHOP L. W. KYLES' SCHEDULE EPISCOPAL TOUR OF THE PACIFIC COAST CONFERENCES

Special announcement to ministers and conference workers.

To the ministers and conference workers of the Pacific Coast conferences of the African Methodist Episcopal Zion Connection:

I take this method of announcing the schedule for my sixth annual spring tour of the Pacific Coast conferences and to call attention to some things of interest to the church and the workers.

In September 1916 I held my first conference on the Pacific Coast at Monrovia, California and visited the work from Los Angeles, California to Seattle, Washington. Being impressed with the natural beauty, congenial climate and varied resources of that section and believing that Zion Methodism could serve the rapidly increasing colored population to good advantage, I began to formulate a definite program for the extension of the work.

Six years ago this month we made our 1st annual spring visit to the Pacific Coast and held the first series of Spring convocations. They were inspirational meetings planned to stimulate the leaders and to arouse the masses. They proved a great success in this direction, saying nothing about the great financial results.

In these meetings a program of extension was perfected and the result of the cooperation of the ministers and laymen in the execution of this program has been almost phenomenal. Many new organizations have been effected, new churches built and the membership has increased more than a hundred per cent.

The series of convocations for this spring promise to be the most interesting and successful yet held. This is due among other things to the fact that there is at present a greater demand for money with which to carry on the work than ever before. Our fifteen thousand dollar church at Vallejo must be finished this spring; the obligation in connection with our fine brick church at Phoenix, Arizona must be met; our pledge to the new church at Palo Alto and San Mateo must be given. In addition to this certain refunds must be made to those who have come to our rescue with loans to meet our obligations.

In view of this every minister and conference worker should see the necessity of making large individual contributions and raising his full assessment for the Convocation. We will have had more than thirty days in which to make a final drive. I will visit most of the churches and help in the drive. My schedule is announced here below and each church may use the occasion of my visit to raise its apportionment. Let us all come to the Convocation with the best report we have ever brought.

February.

6-12, Bishops' meeting, Montgomery, Ala.

17, Peoples church, Prescott, Arizona.

18-19, Kyles Chapel, Phoenix, Arizona.

20, Barnetts Chapel, Yuma, Arizona.

22, Simpsons Chapel, Blythe, Cal.

24, Shiloh church, Monrovia, California.

26, 11 A. M., First church, Los Angeles, Cal.

3 P. M., Caldwell Chapel, Boyle Heights, 8 P. M, First church, Los Angeles, Cal.

27, Howards Chapel, Hanford, Cal.

28, Clintons Chapel, Fresno, Cal.

March.

1, Knox Chapel, Madera, Cal.

2, Clinton Chapel, Modesto, Cal.

3, First church, San Jose, California.

4, A. M. E. Zion Mission, Palo Alto, California.

5, 11 A. M., Cooper A. M. E. Zion Church, Oakland, California.

3 P. M., San Mateo Mission, San Mateo, Cal.

8 P. M., New Star King church, San Francisco, California.

6, 8 P. M., Kyles Temple, Vallejo California.

7, 8 P. M., Kyles Chapel, Sacramento, California.

8, 8 P. M., Clinton Chapel, Redding, California.

9, 8 P. M., Mt. Shasta A. M. E. Zion church, McCloud, Cal.

11-12, The First church, Portland, Oregon.

13, Howard Chapel, Pasco, Wash.

14, Howards Chapel, Walla Walla, Wash.

15-16, Ter-centenary Convocation, Kyles Temple, Seattle, Wash.

17, Portland, Oregon.

19, Appointments to be made.

20, Ter-centenary Convocation, California conference, San Jose, Cal.

22, Ter-centenary Convocation, Southwest Rocky Mt. conference, Shiloh church, Monrovia, California.

Directions for mail.

Feb. 1-8, to 112 Mildred Street., Montgomery, Ala.

Feb. 8-15 to A. M. E. Zion church, Tenth and Washington Sts., Phoenix, Arizona.

Feb. 15-20 to 1217 Paloma St., Los Angeles, Cal.

Feb. 20—March 3 to 1330 8th St., Oakland, California.

March 3-7 to 273 Wheeler St., Portland, Oregon.

March 7-10 to 1245 Main St., Seattle, Washington.

March 10-15 to 133 8th St., Oakland, Cal.

SOUTHERNERS HEAR DOCTOR ON INTERRACIAL PLANS

Chicago Defender

Atlanta, Ga., Feb. 17.—Dr. Will W. Alexander, prominent in interracial committee work, spoke before the open forum here Sunday to an audience of about 700, presenting the usual Southern picture of persons of color in the balcony and whites on the main floor. Dr. Alexander in his talk developed the regular program of interracial work which has come to be known as the Atlanta plan. This plan decries overemphasis of the evil in each race and advises the formation of councils composed of representatives from both races which should work out a policy or furnish a medium of adjustment concerning all matters which are of mutual interest to the two races. Among the conditions contemplated, are especially, health, morals and mob violence. Dr. Alexander made it very clear that the South was unwilling to listen to outside advice on the so-called "problem."

THE BEST WAY.

In an editorial which we reproduce elsewhere upon this page, The Macon Telegraph expresses the sum and substance of what is the only possible solution to the so-called "race problem," that is, the promotion of a spirit of tolerance and of fair dealing between the two races.

The Telegraph's editorial is a comment upon a sermon recently delivered by Pastor T. D. Ellis, in which the minister pointed out with emphasis that "the surest way for the white race to degrade itself is to hate the negro and to lower his standard."

That is true; but it by no means implies an obligation exclusively upon the part of the white race, for, as The Telegraph appropriately suggests, it not only rests with "the best element of the colored people" but it is as well their duty "to wage an unrelenting and successful warfare against every point of view and tendency that would make their white neighbors fearful and distrustful."

Both as a matter of self-protection and for the benefit of the public welfare, The Telegraph says it is necessary for the white people "to give their service in helping to work out better living conditions and better opportunities for the colored people."

With the white people striving, in a friendly spirit of helpfulness, to improve the physical as well as the moral status of the negroes, and the latter reciprocating by helping themselves to the fullest extent of their capacity, always keeping in mind that there is a social line of demarkation beyond which they shall never go, and which line must be observed, there will be an end to the race problem."

Race Relation — 1922.
Discussion.

NEW YORK
Home & Foreign Fields
NASHVILLE TENN BANNER
APRIL, 1922

What Shall We Do About the Negro?

A Problem We Must Face and Solve

Rev. B. C. Hening, D.D.

The territory covered by the Southern Baptist Convention includes seventeen states and the District of Columbia. In this vast area live more than eight million Negroes. About half of them are church members and three-fourths of this half are Baptists. The growth of Negro population in the South keeps pace in proportion to the growth of the whites, and a like proportion is maintained in the religious growth of the two races.

In 1845, when the Southern Baptist Convention was organized at Augusta, Ga., the population of the South was about 7,500,000, of which there were almost 3,000,000 Negroes. In this population there were 350,000 Baptists and a few more than one-third were Negroes. There are now fully 6,000,000 Baptists in the South, about half of whom are Negroes.

It is very significant, and of far-reaching influence, that the very first instruction given the newly appointed Home Mission Board (called then "Board of Domestic Missions") by the newly organized Southern Baptist Convention was that it should look carefully after the religious interests of the Negroes. The Convention also urged this responsibility upon its constituency everywhere, claiming that they were as much responsible religiously for the salvation and religious training of their servants as they were for the members of their own families. It is obvious that the care for the Negro religiously accounts for his Baptist adherence and his Baptist proclivities now. It is also just as obvious that in spite of certain well grounded prejudices growing out of the war between the states and that even blacker period called "Reconstruction," our people did more for the Christianization of the Negro before than since that war. We have done much for him in many ways since these terrible times. We have provided for him schools by taxing ourselves and lived in quiet, friendly and helpful relation to this race, which has been often misguided and greatly injured by the consummate follies of poorly informed and prejudiced friends.

It is a Social Problem

Mulattoes in large numbers witness to this with such loud acclamation that even the deaf can hear it. The question of social equality is constantly emerging and, no more willing to be downed than Banquo's ghost, sometimes reminds us of it almost fatally. The social atmosphere created inevitably and inescapably by this many inferior people living among other superior people would be forced to lay requisition upon all stupidity in order to claim exemption from social influence.

It Is an Economic Problem

This is apparent to every farmer and house-wife. There never has been a common laborer comparable to the Southern Negro. A few years ago the "News" of Jackson, Mississippi, said editorially that the Negro exodus from that State was the most serious economic matter confronting the people of the state. His work and idleness, his enterprise and thriftlessness, his service and his necessities, his conduct and his character, all enter forcefully into the problem he is economically. Neither a contemptible grunt nor a knowing nod will solve this problem.

It Is a Political Problem

In greater numbers the Negroes are acquiring the franchise. Whatever we may think about the wisdom or unwisdom of it only one amendment to the Constitution practically doubled the Negro voting power in a single day. Many will never forget the disfranchisement of the whites and the enfranchisement of the Negroes in the period when such a state of things, taken advantage of by the dastardly carpetbag adventurers, trampled down all that was sacred among us and by a debauched roguery overwhelmed the land with debt, poverty and misery. We will never suffer from such a repetition, but every ignorant and unprincipled voter becomes the tool of knavish and designing politicians, who, like vultures, feed upon the carcass they kill. We have much in our hands politically now. The full control of the whites by prevailing supremacy is without question. We frame the laws of the land, and we administer them. The officers of the law are almost all white men, but we can not boast as though we had laid down the armor after a fully and permanently won battle. The forces are constantly gathering to dispute with us this rule.

It Is a Religious Problem

The negro is "incurably religious," even superstitiously so. While he is ravenously fond of the spectacular, the glamour of religious ritualism has not seized upon him. While he is seriously superstitious, Roman Catholicism has not been able so far to prey upon his superstition and capitalize it. But great efforts are being made now to do this. This problem becomes increasingly potentous as our Negro population increases and their standing politically and economically becomes more important. The party that votes them and the power that is augmented by them finds a consideration which none of us can well taboo in a tantrum.

The Policy of the Home Mission Board

1. *There is co-operative help.*

This means assisting them by helping them help themselves. In co-operation with the National Baptist Convention (Negro) the Board has eighteen co-operative workers, paying only a portion of the sum required to support them. This plan evokes from them not only self-support, but puts upon them a responsibility which tends to their development. Some work is done for them in co-operation with State Mission Boards in Virginia and Missouri under what is known as the New Era plan, some is done for them through evangelists to their own number employed and directed by the Board, and some through independent missionaries and school workers, but all is done with a view of drawing out the best there is in the Negro himself.

2. *Help through the best members of the Negro race.*

A judicious discrimination between bad and good Negroes is the part both of justice and of wisdom. There are many bad Negroes just as there are bad people among every race, but so also are there good Negroes and many of them. They deplore all crimes, hope and work for all good in the race to which they belong. It is through these that we seek to influence others in the way of Christianity with all its saving and elevating potency. Conferences and institutes with these Negroes and through such leaders are of far reaching benefit. This is notably true of our teachers in the Baptist Bible Institute in New Orleans. Drs. Crutcher, Christian, DeMent, Carroll, Mahan, and others are diligent in their efforts in this direction without remuneration in this world's goods. It is the policy of the Home Board to enlarge this feature of the work, paying only the expenses of our faithful pastors and teachers who, out of the goodness of their hearts, delight to perform such service without charge.

RACE IN THE SOUTH.

Batesville, Miss., March 31, 1922.

To The Commercial Appeal: 4/9/22

I am not a Grandmarian, and as a work of literature this will not be regarded as par excellence. I only hope I will be taken in the same sincerity it is being written. I am not an agitator, as some of my correspondents seem to think. One went so far as to call me "a nappy-headed nigger." I accept that compliment gracefully. The thing I am trying to get this entire race to see is the utter fallacy in advocating a radical minded policy for the advancement of this race. I am not fighting the progress of my race, for whatever sorrow, joy or grief they suffer I suffer with them. I am not trying to create racial hatred or increase prejudice between the two races, but to cement the relationship of both races in a mutual interest one in the other.

We, the negroes, have been in this country some 300 years. Have seen many generations of white people grow up and depart to take their places in the great walks of life. Some of the dearest recollections cherished by us are memories of the little "missus" and the young "master." How we idolized them! We thought them the very acme of perfection—veritable angels. I repeat, we have been here some 300 years. Have hewn the forests, tilled the fields, reared your families and ours with a song. Shame on both of us! We are as far apart as the two oceans.

The white man stands and views us at a distance and says, "I wonder what's in that nigger's mind." He in return, in an aimless way, says, "I wonder what ole boss gwine do." Shame on both of us! There should be no doubt in our minds as to what either of us is going to do. The opinion should be, shoulder to shoulder, we will bear the burden and develop the resources of the south. We will have the grandest country in the world.

What brought about this change? Education? A thousand times no, for education, a true education, consists in the ability to accept gracefully whatever condition we may be confronted with, to adapt ourselves to that condition and utilize our education towards the betterment of that condition. Without the ability to do this, the time spent in the acquisition of an education would be spent to more profit to the individual in the field. We as a race read "Othello," "The Conquests of Caesar," "Hannibal," "Napoleon the Great," and forget that they were white men of a white man's civilization. Radical-mindedness makes the mistake of placing ourselves as we should be, and not as we really are. To a deluded mind conditions seem very unequal; **but to** a cultivated mind is revealed **the fact** "every man has that within himself that guides or controls his destiny."

What we as a race interpret as prejudice in many instances is nothing more than skepticism. The white man does not believe we are capable of doing the thing we start to do. But assure him of our efficiency and he universally is our friend. There are unfortunately so few of our people who really try to do anything unselfishly, but seek to distort money through collections and other methods. This robs their real work of its reward, regardless of how meritorious it may be.

The south, I feel, has welcomed and will always welcome any real attempt at development made by my race. But let it be in harmony with the south and her institutions. Sir William Blackstone in his "Commentaries," which are conceded the foundation stone of American jurisprudence, says: "All laws are founded upon the law of human nature and the law of revelation." Then a law, to be law in its strictest sense, must be in conformity with the laws of humanity, which imply justice to all humanity. With every faith in the future destiny of the south, with a firm hope in the perpetuation of the United States of America, with no claim to any hopes for political or social preference, I hope to be let religiously alone to work as the spirit of God dictates.

GEO. W. WRIGHT.

Box 505.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

NEGRO MINERS HELP AUBURN SCHOOL

Birmingham Age Herald 4/15/22

Sipsey, Ala., April 10.—After listening to an address by Mr. Milton H. Fies, vice president DeBardeleben Coal Company and chairman of the Walker County Committee of the Greater Auburn Million-Dollar Drive, on the needs of the Alabama Polytechnic Institute, a school for young white men and women at Auburn, and a strong endorsement of what the speaker had said by Prof. R. W. Taylor, principal of the Sipsey colored school, the Negro employes of the DeBardeleben Coal Company subscribed last night more than five hundred dollars to that institution. It is thought that this amount will be materially increased, as a number of Negro employes who were not present have expressed desire to have some part in the movement.

EVERYBODY'S INTEREST IN THE STATION.

Greensboro Daily News 4/15/22

Editor of The Daily News:

The late Dr. Booker T. Washington, when he was wished to drive home to his hearers the truth pertaining to some particular phase of the problem of the races in this country, would sometimes relate the following story.

A white man on one occasion, driving by a colored man's place in the country, saw a shoat, or small pig, running around in his lot, which he wished very much to own.

So, calling the colored man to the fence, he asked him what he would take for it.

As it was the only pig the colored man had, the white man with much difficulty was successful in persuading him to part with it, for the sum of three dollars.

The pig was caught, tied and placed in the white man's buggy, who drove home and turned it loose in his barn lot.

That night the pig got out through a hole in the fence and returned to its original owner.

Some time during the next day, another white man passing this same old colored man's place, stopped to have a few words with him and while doing so, his attention was attracted to this very identical pig, running around in the lot. No sooner did he see it, than he also wanted to buy it.

A price being fixed, as the day before, the pig was caught a second time, tied and put in the white man's wagon, who then drove off towards home.

He had not gone very far, however, before he saw the other white man driving down the road, who the day previous had bought the same pig and was now on his way to the original owner, to find out whether or not the pig had returned home.

The two men having met and exchanged a few words between them, just before they were about to separate and each one go his own way, the white man, who first bought the pig, noticed that there was lying in the back part of the wagon of the second white man, the very pig he had bought the day before, which had made its escape, and that he was now in search of.

Said he, "Smith, I believe that is my pig you have there in the back part of your wagon."

"No, Jones, it can't be, I just bought it from Josh, who lives up the road a bit."

"Why, I bought it from Josh myself yesterday, took it home and put it in the back lot, where it got out last night. I am on my way now to find out whether it had gone back to its old home. Now, Smith, suppose you turn round and let's both of us go back to Josh's and see what he has to say about it?"

"All right," says Jones.

The two white men, having reached Uncle Josh's place, called him out to the road.

Jones, the second white man to buy the pig, spoke first.

"Josh, didn't I pay you just now for this pig?"

"Yas, sah," answered Josh.

"Now, Josh, didn't I buy that pig from you yesterday and pay you $3 for it?," asked Smith.

"Yas, sah, you sho did," replied Josh.

"Say, see here Uncle Josh," said Smith, "what kind o'way do you call that doing business? Do you think it's honest, selling both of us the same pig for the same price?"

Uncle Josh somewhat confused answered, "Now, boss, look here, can't you and dat tother white man go 'way and settle his ting 'mong yourselves, widout pestering dis poor nigger, and lebe him 'lone?"

The above story may not illustrate fittingly what I am about to say. However, I'll leave it to the reader to make the application as he deems proper.

In this communication, I wish to address myself especially to the colored citizens of Greensboro regarding one of the most significant and progressive moves that has ever been presented to the voters of this community for their decision next month, April 11, to wit: whether or not we shall have a first-class, modern passenger station by lending the credit of the city to the Southern Railway company, to the value of $1,300,000 in bonds.

I submit, in all seriousness, that this is not a question for the white citizens, only, to decide among themselves; but that it is the duty of every intelligent free holder, who is a law-abiding and qualified citizen to do his or her part in rendering a decision in this very important and far-reaching question, which is to come before them next month.

The negro, as a race group, comprises one-third of the population of Greensboro. Moreover, we have three colleges, three graded schools and a few private ones to which we send our children to be educated and trained for usefuless to themselves, to the community and to the state. It is acknowledged by those who are cognizant of the facts that, the general intelligence of the colored residents here is higher than that among other members of the race in any other city in the state. Furthermore, according to the department of revenue, at Raleigh, the negro free holder in Greensboro paid taxes in 1920 on real and personal property, valued at $1,654,601. Of course, by now 1922, their taxes amount to more, as their wealth has increased during the last two years by at least two or three per cent. The record of the colored citizens in Greensboro, who are eligible to vote and who have been voting in the past, has always been on the right side, whenever a bond proposition has been presented to the public, having as its object the welfare of this community.

Inasmuch as what affects one race group here for better or for worse, materially and otherwise, affects the other, therefore let every colored citizen who can qualify, register between now and Saturday, April 1, the last day the registration books will be open.

CHAS. [illegible] MOORE,

Greensboro, March 30, 1922.

Mrs. Hammond's Work in South Praiseworthy

Was Moving Spirit in Southern Publicity Committee; Did Much for the Races

Chicago Defender 4/29/22

A recent news item made clear the point that the work of the Southern publicity committee has come to an end, observes the Southern Workman. Then there follows the statement:

"The Southern publicity committee was organized four years ago to acquaint the Southern public with what the white South is doing, in many places and along various lines, to promote interracial juctice and good will and to co-operate with the better class of Negroes to help the less fortunate members of their Race. * * * Those who have heretofore provided the funds for the work of the Southern publicity committee have decided that better results can now be obtained if these funds are added to the publicity department of the Interracial commission."

But, continues the Workman, "thinking men and women, regardless of race, who are aware of the power of the press in forming American public opinion, should extend at this time to Mrs. John D. Hammond, secretary of the committee, their heartiest thanks for her intelligent Christian service, because, in the last analysis, the work of the Southern publicity committee, with its wonder-working effects in helping to bring two races to an appreciation of the best in both groups, was simply the lengthened shadow of this upstanding, brave, Southern white woman, whose understanding mind, sympathetic heart, and facile pen brought light where there had been darkness, gave courage to faint-hearted, discouraged men and women, and called into action for the upbuilding of God's kingdom on earth the latent powers of thousands of Southern white and Colored citizens.

"What are some of the facts in Mrs. Hammond's epoch-making service to the South and to the nation? Mrs. Hammond sent out twice each month to 4,000 individuals her news releases—accurate, timely, interesting reports on constructive race relations work. These news items were published in strategic and wide scattered white and Colored papers—100 daily papers, 600 county weeklies, 50 Colored papers and 50 religious papers. She sent her material to 700 school officers, association workers and others who help to make public opinion, and to 400 other men and women who are or should be community leaders in the work of improving race relations.

"That Mrs. Hammond's carefully prepared and tactfully presented material was gladly and freely used by white and Colored editors, there can be no question to anybody who has studied patiently and persistently the papers of the South during the last four years. No statistical proof, of course, could be given of this venture in educational publicity of the highest type, because there are no physical means at present, on account of funds, of assembling in one place all the printed matter on one subject. The success with which the work of the present Interracial commission is meeting is surely due, in a considerable measure, to Mrs. Hammond's pioneer work."

WOMEN TO STUDY NEGRO PROBLEMS

Committee Representing Both Races to Work for Better Conditions.

EIGHT MEMBERS NAMED

Mrs. John D. Rockefeller Jr. and Mrs. R. W. Westbrook of Brooklyn Among Them.

New York Times 4/16/22

The history of the negro race and its present-day problems will be studied by a joint committee of representative women from both races it has been announced by the National Board of the Young Women's Christian Association. Southern white women, as well as those from the North, will serve on the committee.

Mrs. John D. Rockefeller Jr., who is interested in educational work among the negroes through the General Educational Board; Mrs. John Hanna of Dallas, Texas, and Mrs. Beverly B. Mumford of Richmond, Va., who represents the Young Women's Christian Association on the Southern Interracial Commission, with Mrs. Richard Ward Westbrook of Brooklyn, are the four women actively interested in bettering conditions for the negro race. Mrs. Westbrook is to serve as Chairman of the council.

With these four women were appointed four negro women prominent in educational work among their own race: Mrs. Charlotte Hawkins Brown, Sedalia, N. C.; Mrs. George E. Haynes, Washingtotn, D. C.; Mrs. Frank L. Williams, St. Louis; Mrs. Ruth Logan Roberts, New York. Miss Eva D. Bowles, who heads the work of the National Board for negro girls and women, has been appointed Secretary. The committee will function under the name of the Council on Colored Work.

"The function of this committee is to study the history of the negro race," said Miss Bowles yesterday, "to discuss frankly and with unbiased minds the problems of the race; to plan for better racial understanding and to bring their influence to co-operate with all agencies and individuals to bring this about."

Speaking of the committee members who represent her race, Miss Bowles said that Mrs. Haynes was the wife of George E. Haynes, Secretary of the Commission of Interracial Co-operation of the Federal Council of Churches. Mrs. Haynes inaugurated the first Y. W. C. A. work among negro students.

"Mrs. Williams, who is a member of our Field Committee on Colored Work in seven Southern States, including Louisiana and Mississippi, has been active in our local work for the last ten years," said Miss Bowles. "Mrs. Roberts, who works with the various social agencies here in New York, is also active in association work. She is the daughter of the Treasurer at Tuskegee and was reared there. Among the leading negroes in Virginia Mrs. Brown is widely known for her educational work."

The National Board work for negro girls and women, which offers an extensive program for their educational and physical development, gained wide recognition during the war. Thirty-seven centres with a staff of 112 college trained negro leaders are maintained.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH
RFL 16

Race Relation — 1922

Discussion.

Progress in Georgia

THE Northeast Georgia Conference on Welfare, held at the University of Georgia at Athens from January 23 to 25, was arranged by the Extension Department of Social Work for the purpose of interesting the public and certain welfare agencies in a combined program of public health, child welfare and inter-racial cooperation to promote the general welfare of the state. Survey

An advisory board consisting of the chancellor of the university, the secretary of the state Board of Health, the secretary of the state Board of Public Welfare and the president of the state Federation of Women's Clubs was formed, to direct the general policies of the conference, which had three distinct programs. The first was arranged to enlist members of the parent-teacher associations in child hygiene and public health, the second to enlist the state Federation of Women's Clubs in the better care of dependents and delinquents, and the third to enlist local officials and churches in a program of cooperation on the part of white and colored citizens in the reduction of crime and disease and a better understanding between the two races.

Feb. 18/23

The conference, while originally intended for Northeast Georgia, grew in interest and attendance until it assumed state-wide proportions, and at the closing session it was voted to call the meetings the first State Conference on Welfare, and to hold a number of smaller conferences during the spring months in various sections of the state for the purpose of stirring up local interest.

The Children's Bureau at Washington was represented by Grace Abbott, the new chief, who among other things spoke of the new duties devolving upon her as a member of the federal Board of Maternity and Infant Hygiene. The surgeon-general's office was represented by Dr. W. F. Draper, who spoke on the development of county programs for public health. At the night session, Governor Hardwick addressed a public meeting on Tax Revision as Georgia's Fundamental Need. Social workers and others interested in the state's general welfare feel that this is the prerequisite to further progress in the state, the present inadequate revenues being attributable to the antiquated system of taxation provided by a state constitution adopted in 1877, and based almost exclusively on a general property tax. It is useless to expect further appropriations by state, municipal or county governments for education, health or public welfare until an adequate system of revenue can be provided.

Another item of special interest was the state Federation of Women's Clubs' program of cooperation with the state Board of Public Welfare for the improvement of conditions in county jails. The plan agreed upon by Burr Blackburn, secretary of the state board, and Mrs. J. E. Hays, president of the Georgia Federation of Women's Clubs, involves appointment of local committees in each county to cooperate with the sheriff and county officials for better treatment of persons confined and awaiting trial. The county jails in the state handle some ten thousand prisoners annually, and it is felt that local committees can very materially improve their treatment and care.

Edward T. Devine, contributing editor of the SURVEY, and Professor E. C. Lindeman, secretary of the American Country Life Association, were among the speakers from outside the state. Professor Lindeman spent the past summer in Denmark, France, Germany and the newer nations of Central Europe, and both he and Dr. Devine emphasized America's responsibility and leadership for the safety and well-being of the war-devastated countries, and their return to normal conditions.

In the discussion on the prevention of conditions giving rise to disease and crime among Negroes, adequate provision for the care of juvenile dependents and delinquents, the care of mental defectives, improved sanitary conditions and better facilities for educating Negro children were the chief factors presented. A number of representatives of national boards working in the South in cooperation with local school and county officials were present and told briefly of the progress made in the improvement of school facilities for Negro children. For instance, the representative of the Rosenwald Foundation showed that in the past eight years new school buildings erected in rural communities for Negro children by cooperation of his board with county boards of education and locally interested people, white and colored, exceeded four million dollars in value. These new school houses, scattered over many rural communities in the South, are objects of local pride on the part of the people and point the way to better educational advantages for the young Negro

At the last public meeting, more than a thousand people, representatives of both races, gathered at a local theater to hear addresses upon inter-racial cooperation. Judge Andrew J. Cobb, a member of the state Board of Public Welfare, and a son of General Howell Cobb, the Confederate leader, spoke of the friendly feeling existing between the two races in the past and urged upon the white people their duty in seeing that every citizen, regardless of color, had the full protection of the law. James H. Dillard, president of the Jeanes and Slater Boards, spoke of the progress the Negroes were making in accumulating property, and rising to positions of trust and responsibility in their communities. Robert R. Moton, principal of Tuskegee Institute, urged better understanding and mutual aid. James E. Gregg, principal of Hampton Institute, told briefly of Hampton's work in enlisting white and colored people to work together for the solution of the race problem. George Foster Peabody, of New York, a trustee of both Hampton Institute and the University of Georgia, spoke of the opportunity before the people of the state.

Athens is the seat of a number of state institutions, the university, the state college of agriculture, and the state normal school, which have in all an enrollment of more than two thousand students, so that the addresses given at the conference not only reached local people and visiting members but a wide and representative group from the state at large. One of the purposes of the conference was to interest college men and women in some of the problems relating to public welfare, so that in the future measures for their solution might meet with a ready response.

JAMES L. SIBLEY.

University of Georgia.

"Better Race Relations."

Atlanta Jr. Constitution

[From the Macon Telegraph.

Pastor T. D. Ellis, of Mulberry, in common with all who are seeking a sane, common-sense, humanitarian and Christian solution of the race problem, is entitled to the commendation of active co-operation. As Mr. Ellis pointed out in his Sunday night discourse on the race problem, since the white man brought the negro here for mercenary motives, he is under the special obligation to turn the negro's temporary captivity into a blessing—the greatest possible blessing to the negro race as well as to the greatest possible good and the least possible harm to the white race. As Mr. Ellis also pointed out, the surest way for the white race to degrade itself is to hate the negro and to lower his standard. And as Mr. Ellis further sees, and as the Telegraph has been hammering away on, the bars to race purity and to race integrity are to be put up much tighter than they have been heretofore.

The best elements of both races must unite to forestall further crimes against race integrity and race purity. Once bring about the right conception, teaching and public opinion on this subject; settle once and for all that there must be no further crossing over the line by whites as well as having settled that there is an inexecrable doom that rests upon the colored race for even approaching the line, and it should be easy to enlist all the best white people in the purpose and effort to give the negro race every opportunity to enable it to come to itself in terms of its inherent nature, characteristics and environment. The white people in the south upon the whole are very fond of the old-time negro—the negro who protected the white women and children during the civil war when the white men were away from home on the battlefield, the negro who did his work and knew his place well, the negro who was rightly looked upon as a protection and never once thought of as a menace or a danger.

The great problem for the best element of the colored people is to wage an unrelenting and successful warfare against every point of view and tendency that would make their white neighbors fearful and distrustful. If the leaders of the negro race will successfully tackle and handle this side of the race problem, they will make it easy for the best element of the white race to get together to see what can be done for the colored people in the way of sanitation, health, education, economic betterment, and opportunities for self-development along all legitimate lines.

Of course, the white people should freely give their service in helping to work out better living conditions and better opportunities for the colored people. This is necessary for self-protection as well as for the practice of the Christianity we claim to believe. As Pastor Ellis pointed out Sunday night, if the negro population is allowed to become the breeding place of physical and moral disease, the health of the whole comunity is in danger; and higher than this, the white people can never come to themselves in the fullest and best sense except in becoming friends and aiders of the weaker and less-developed people among them.

While the sudden freeing rather than the gradual emancipation of the negro race here in the south may be responsible for a great deal of the evil tendencies and practices of the worst element that have come to light in recent years, possibly the larger reason is that the white people have failed to give them the guidance and the help that good sense, humanity and Christianity required. As we understand it, the main purpose of Mr. Ellis and others who are tackling the problem is to do now what we should have been doing all the while, namely, to head off the dangers and to lend friendly counsel and friendly aid. The problem in the light of Christianity is simply to find the Christian solution and to apply the Christian spirit.

VOICE OF THE PEOPLE.

Commercial Appeal Memphis Tenn. 2/26/23

BETTER RACIAL FEELING.

Batesville, Miss., Feb. 22, 1922.

To The Commercial Appeal:

Upon the anniversary of the birth of the "father of his country," whose name has become immortal in the minds of his countrymen, what do you think of the man whose name has been made famous would think could he awake and see this country as it is today?

I read your editorial some week ago, in which you seemed to be appealing to the minds of the thinking world for some remedy for the existing economical and industrial depression. I am only a negro, but I have always thought the time would come when profound thought would not only be a necessity but a requisite to the future prosperity of the world.

What the world really needs is a true evangelizing, a real religion, an acceptance of the principles outlined in the death of Christ. "Greater love hath no man than this, He gave His life for His fellowman." I am trying to think, and the result of that thought is: Had the world universally accepted that precept the world war could have been averted; there would be necessity for the maintenance of large armies and navies. And there are thousands of the boys who sleep over there through the ignorance, through the stupidity, through a false pride, supported by the false theory that "might is right."

I have only a feeble intellect; I am indebted to this civilization for what mentality I posses. Take it for what it is worth. Let the world universally adopt this principle, "Every man is the other man's brother." If I regard you as my brother, I won't do anything to harm you. You likewise regard me as your brother, and you won't do anything to harm me. And as night follows day, peace and harmony will prevail. With the acceptance of Christianity falls a duty. That duty unperformed results in a narrowed and shallow Christianity. Now, many things stand in the way of the realization of what Christ meant.

The lust for power, greed, selfishness, moral degeneracy, hypocrisy are all powerful factors to be considered. When shall a true reformation begin? Shall it be when immorality, crime, lust, greed and oppression have sapped what little vitality this civilization has left? Shall it be a repetition of the days of the Roman empire, when men, women and children shed their life's blood for daring to demand the bare necessities of life, a crumb of bread? Or shall we, when we have wasted all the available supply of paper on peace, hopes of peace, talks of peace, awake to the fact that peace, that priceless gem so much sought for, is within the grasp of men? It must come from the individual heart.

Here in the south, is "God's country." The two races are indispensable to each other. What we need universally to develop the resources of the south is nothing more than mutual interest in the planter and tenant. When any man from the north comes here and strikes at these conditions he only makes it worse for the people who will always stay here. It makes conditions worse. It conveys the wrong impression to the minds of the illiterate. Some of my people are so hair-brained as to believe that President Harding is the whole works, lock, stock and barrel. But in reality he is only an instrument for the general commonwealth. His hands are tied by public sentiment.

They accuse me, through my humble attempt at writing, of creating a new spirit in the south, which will have no other tendency than the betterment of our conditions universally. I sincerely and truly hope that I am guilty. Let us both cease fighting each other and work our crops and drive the boll weevil back to Mexico where he came from. He is the product of indolence. I have found from observation nothing will eradicate him but thorough and conscientious work.

Well, you can say what you want to, the negro is slowly realizing who his friend is.

Now as to the anti-lynching bill, it is only propoganda. No good will come from it. The way I see it, it is equivalent to a license for the commission of crime of which so many of my people, I regret, have been guilty and deserved what they got. I expect to make lots of enemies by this assertion, but take it for what it is worth. I wish I could find words to impress upon my people what I would like to tell them, so I will condense it.

Nothing in this world can help us like ourselves. Nothing like keeping and cultivating the confidences of the people who know us will have a more lasting effect and rebound more to our credit. Yours unselfishly,

GEO. W. WRIGHT.

College Student Research Program Urged By Claxton

Atlanta Jr. Constitution 3/10/23

Recommendations that graduate students of southern colleges be used in an extensive program of research to be undertaken by the Southern Cooperative league were made by Philander P. Claxton, president of the organization, at a session of the league held in the Ansley hotel Thursday. The phases of research which Mr. Claxton proposed were those along the lines of education, public health, economics and similar subjects.

"Submit such matters to analysis and research by graduate students," said Dr. Claxton, "and you would soon have thousands of facts never discovered or noticed before. Such research into new truth by the most finished scholars in the south would uncover information, the value of which could not be estimated."

Co-operation with the University of North Carolina in the use of The Southern Journal of Social Forces, a new publication which will soon be published by the institution, was urged. It was suggested that this paper be made the official organ of the league.

Among those at the meeting were Dr. Claxton, who presided: J. T. McCullough, secretary; Dr. J. P. McConnell, of East Radford, Va.; Dr. M. W. Schwartz, president of the Women's college, Montgomery, Ala.; Dr. H. A. Elkourie, of Birmingham, Ala.; Dr. H. C. Howard, of Emory university; O. L. Steele, Mobile, Ala.; Dr. F. A. Sumner, president of Talladega college, Ala.; Dr. J. J. Mullowney, president Mebarry Medical college, Nashville, Tenn.; Dr. F. R. Shipman, Atlanta Theological seminary; Dr. C. H. Dickinson, Calhoun, Ala.; Dr. W. S. Currell, president of the University of South Carolina, Columbia, S. C.; Dr. Howard Odum, of the University of North Carolina, Chapel Hill, N. C.; Mrs. Marie B. Owens, Montgomery, Ala.; Dr. O. P. Christian, Little Rock, Ark.; Dr. G. R. Glenn, Dahlonega, Ga., and others.

Races Meet to Promote Good Will

3/11/23 Chicago Defender

Atlantic City, March 10.—The Atlantic City chamber of commerce will meet with representative citizens o

ne resort on March 24 when it holds its regular monthly session at the Atlantic City Yacht club for the purpose of discussing closer business co-operation between the two races in this city.

The idea of an interracial meeting was suggested to Samuel P. Leeds (white), president of the chamber of commerce, by Attorney James A. Lightfoot, the leading lawyer of the resort, and one of the most representative citizens of the community. In speaking of the joint meeting Attorney Lightfoot said: "We must learn to advance our own cause. We can do this by faithfully and fearlessly presenting the facts in our civic and national life that relate to our advancement. These facts must be presented to the people who need to know them most."

At this meeting a careful presentation of the Hotel Fitzgerald plan will be made. The Hotel Fitzgerald, soon to be erected, will cost approximately $1,000,000 and will be the greatest undertaken of its kind ever attempted by our people. Since this hotel will be the equal in appointment and equipment of any of the great hotels along the beach front, it will advance the commercial interests of the Race in the resort 1,000 per cent and will also be an inspiration to every person in the country.

ENDORSE THE INTER-RACIAL COMMITTEES

3/12/22
Norfolk Journal & Guide

Southern and Northern Newspapers Join In Giving Approval To Plan For Improving Race Relations In The South.

CO-OPERATE FOR COMMON GOOD

The Southern Inter-Racial Commission which is organized for the purpose of working through joint committees of white and colored for the improvement of race relations is receiving much encouragement from the leading newspapers of the country. The following endorsement of the commission appeared in a recent issue of the Raleigh (N. C.) News and Observer:

One of the promising phases of race relations in the South for the past few years has been the formation of committees of whites and blacks to meet together and consider methods of reducing friction between the races and advancing and elevating the viewpoint of the representatives of both races who are occasion of most racial difficulties. This effort at co-operation is being recognized and approved by newspapers in the North whose editors realize the size and complexity of the race problem and sympathize with Southern people who while sharing in common with the people of other sections the tasks and responsibilities of citizenship and economic maintenance have the particular burden of dealing with the black man. The New York Evening Post says in recognition and appreciation of the effort of Southern whites to ameliorate the condition of the blacks:

Co-operation between leaders of the white and colored races for the solution of their common problems was given a great impetus by the war. The movement has spread in the South until it promises to accomplish much towards a working out of peacable racial relations. White and colored committees that met together to discuss Liberty bond and Red Cross campaigns have continued to meet to talk over the questions of everyday life, to plan for better educational facilities for Negroes, and to thresh out calmly vexatious situations that threaten to disturb the relations of the races. Back of this movement is an earnest desire on the part of many white persons that the two races shall get along together as their intelligent, sane leaders would have them do.

In scores of Southern counties permanent inter-racial committees have been established, some under Y. M. C. A. auspices, others independent of any organization for the common good, but in case of any menace to the peace of the community the white leaders talk things over with the Negroes, who in turn use their influence with their own race. There are many Negroes in the South who have established themselves as substantial, respected citizens, and their advice is given in full weight in these conferences These inter-racial organizations, while they may not offer a solution for the many difficult phases of a great national problem, certainly are a step in the right direction.

Dr. James H. Dillard, of Charlottesville, Va., is president of the Commission and Dr. W. W. Alexander, of Atlanta, is executive secretary. Many of the most prominent business men, educators and ministers in the South are members of the commission.

THE CHRISTIAN WAY IN RACE RELATIONS

3/9/22
Nashville Tenn.
Southern Christian
Recorder

By George E. Haynes, Secretary Federal Council's Commission on the Church and Race Relations.)

Two impulses of human life—the struggle for selfish interest and the struggle for service to others—have sought the right of way in race relations. The demands for cheap labor to clear the forests and till the tobacco, rice and cotton fields of the white settlers led them to bring the Negro people to America. Almost from the beginning, Christian conscience sought to prevent and correct the evils of slavery and to serve the welfare of both races by overruling selfish exploitation. The profits from unpaid labor, however, so appealed to the lesser impulse of the majority that it often thwarted the claims of justice and mercy. Sixty years ago, the nation paid an awful price in blood and treasure when conscience and justice demanded their place on the highway.

During the years that have followed the spirit of justice and service has slowly but surely gained larger and larger place in the settlement of the many relations of the races in industry, education, government, and religion. It is true that the Negro, like many other pressed groups, has shared unevenly in the wealth he has helped produce, in the schools he has been taxed to support and in the government he fought and died in wars to defend. Yet the glory of the past and the hope of the future rest in the fact that, although sometimes in the minority, there has been a body of Americans who in season and out have labored that Christian good-will, instead of brutal force, should determine the relation of our national life in Negro citizens.

Half a thousand missionary schools, institutes and colleges have pioneered Negro education when many people did not believe the race could master advanced knowledge. These institutions laid the foundations for Negro public schools, furnished Negro teachers for them, and have equipped an able company of present-day Negro leaders in church, school and community life. Progress in industry, art, agriculture, literature, science and religion among Negroes is leading many white leaders to say that the time has come when they should no longer work for the Negroes but with them for the best and largest achievements of the new day. In other words, we have arrived at the time of real racial cooperation. We begin to see that our general welfare cannot be attained without according to all a share in planning and working for, as well as enjoying the benefits.

We are "finding new appreciation by the white people of the colored people's value as members of the community, taking the best of that race rather than the worst as instances of their worth and progress, * * * * likewise finding a new appreciation by the colored people of the white people's interest and readiness to cooperate." Organizations such as the Commission on Inter-Racial Cooperation in the South and the Federal Council's Commission on the Church and Race Relations are outstanding illustrations of this spirit.

The ideals of Christian brotherhood now gain a larger place in the march of the world's highway because they have made clearer to the people that to advance the man behind is to carry forward the whole procession. Has not much of the selfish impulse that led to the exploitation and repression of the weak by the strong, the disadvantaged by the favored, the black by the white, and head way in the affairs of the world because men and women have not realized that we all go up or down together? In the ractical life of action, no less than in our thinking, we are beginning to see that the science which taught the "struggle for existence" as "red in tooth and claw" stated only half a truth. We are beginning to see that the "struggle for the life of others" is even as deep, or deeper, in the fabric of life and in the structure of human society. The majority are opening their eyes to see that we serve ourselves best when we serve our neighbor.

Indeed, the results in goodwill from friendly cooperative dealing with the so-called "race problem" in our country can and may so inspire the spirit of America, and so convince the public mind that conference and common sense are far more powerful than conflict of arms in settling differences, that we shall go forth with greater sincerity and assurance to help the nations and the races of the earth along the way of neighborly goodwill.

DR. N. RUSSELL NELSON FORCED TO RESIGN

Philadelphia and
Washington Advocate
3/25/22

From Bellevue. Appointed Resident Physician of Maternity Hospital

NEW YORK, Feb. 23—Because of the marked animosity and opposition shown to the appointment of Dr. N. Russell Nelson as interne in charge of the Gynecological Division of Bellevue Hospital, New York city, Dr. Nelson has tendered his resignation which was accepted with expressed regret by the Board of Directors of Bellevue and Allied Hospitals.

The appointment of Dr. Nelson to the staff of Bellevue Hospital some time ago aroused a great deal of animosity and opposition on the part of the internes at the hospital. During the year Dr. Nelson spent on the medical service at Bellevue he had one woman's ward, in addition to five men's wards, under his charge; and while at Sea View Hospital he had direct charge of the admission and distribution of all women patients.

When Dr. Nelson returned to Bellevue the threatened resignation of half the interne staff did not occur. His resignation was followed almost immediately by his appointment as Assistant Resident Physician in one of New York city's largest and best-known maternity and lying-in hospitals, where he will be located.

In accepting his resignation from Bellevue, Dr. George David Stewart, Professor of Surgery at New York University Medical School, emphasized the regret with which the board accepted the resignation of a man "conscientious and devoted to his work, whose extremely agreeable personality made him popular among his patients, and whose only obstacle was the bitter taste in his mouth caused by these small fellows of the South."

Kerlin Asks $50,000 Of Va. M. I.

Chicago Whip 3/11/22

LEXINGTON, Va., March 11.—Colonel Robert T. Kerlin, formerly member of the faculty of the Virginia Military Institute, has entered suit against the school for damages in the sum of $50,000.

Col. Kerlin was dismissed from the faculty of the school when he manifested an interest in the trial of the Elaine "insurrectionists" in Arkansas.

He wrote a letter to the governor of Arkansas criticizing the attitude of the Arkansas officials. Immediately after publication of the statement, Prof. Kerlin was dismissed by the Board of Visitors in a private meeting.

After dismissing the professor, the board allowed him to occupy his residence upon the campus until Jan. 1, when he was expected to vacate. He has refused to yacate the premises, and eviction proceedings have been brought against him.

Race Relations — 1922

Discussions

NEGRO FARMERS AND THE BUREAU.

Dallas Tex. Express 1/14/22

A recent Census release places the number of farms operated in Texas as 463,033 of which 357,249 are operated by whites and 78,784 by Negroes. Of the white farmers 327,475 are native born and 29,774 are foreign born. A study of these figures shows that Negroes operate more than one-sixth of the farms in Texas; that they operate more than one-fifth as many as native born white farmers and more than twice as many farms as foreign born whites.

The Farm Bureau Federation of Texas met last week and in the course of its deliberations considered the feasibility of admitting Negro farmers to membership. According to news dispatches the argument waxed warm at times but the session finally closed with the door of membership still barred to them.

The Farm Federation in Texas is only one year old but already it has proven its worth to Texas, especially during this critical financial period by financing last year's crop for the farmers and arranging credit for them with the government and Texas bankers. And most worthy to be mentioned among its accomplishments was the reduction of the cotton acreage by means of its ability to cause a closer co-operative spirit to maintain among farmers generally.

It has caused Texas farmers to catch a real vision of their power for the improvement of their condition by allying themselves together in co-operative marketing, skillful buying, soil improvement and systemmatic diversification of crops.

It has only begun to operate—the end is by no means apparent. Without doubt it is in the minds of those who direct its course to so cultivate the spirit of co-operation that Texas producers, even as those of far Western states, will indeed become guardians of their own welfare—independent of outside forces which hitherto have controlled them.

This body seems to aim at co-operation among farmers to the end that the Texas farmer as a class may better his condition. If this end is to be reached it will be necessary that all Texas farmers exert themselves actively in this direction. We firmly believe that subsequent events will prove that, even as provision is being made by this body to carry its message to foreign born Texas farmers by means of interpreters, it will also be found of benefit to it to make some definite provision for enlisting the active co-operation of Negro farmers who till one-sixth of the farms of this state.

How this will be accomplished we cannot say. But the fact that the vote on the amendment giving them membership stood 52 for and 32 against gives us to realize that a remarkable percentage of that body fairly faces the fact that Negro farmers in Texas are Texas farmers and as such, should be entitled to the benefits to be derived from this movement and to contribute toward its success in so far as they are able.

The products of one-sixth of the farms of Texas could militate strongly against the success of a co-operative marketing scheme which depended for its success upon the percentage of those producers who worked in its behalf. And, while such an eventuality is by no means imminent, it is easy to see that continued exclusion could have no other effect in the course of the progress of this institution upon those who stand ready to help in any way possible to them and who, possibly more than all others need the help which it can give.

We hope that during the year now opening, the executives of this organization may view without sentiment the problem which the Negro farmers of Texas seem to present to the body which they direct, and that they may realize that their exclusion from this organization means a limiting of its effectiveness and a curtailment of its rate of development. Farmers in Texas are Texas farmers. And if one class for any reason fails to reach its maximum efficiency, it pulls back and renders ineffectual, to some degree at least, the efforts of others splendid though they may have been.

A SURVEY

SANE RACE ADJUSTMENT.

Gospel Trea

J. B. LEHMAN.

Edwardsville Miss.

A number of organizations are at work all of which are probably necessary in the present conditions. The Young Men's Christian Association has its inter-racial secretary who is forming committees, in the various communities, of leading persons of both races who can meet frequently and discuss situations. This, it seems to us, would be the only organization needed if all would co-operate; but the Jews and Catholics and some people with no religious affiliations will not co-operate. The Southern Co-operative League, formerly the Southern Sociological Congress, has laid out for itself the ambitious program of (1) To double the appropriations for public education, (2) To prevent lynching and secure inter-racial goodwill, (3) To reduce one-third the death rate of children, (4) To provide a Southern clearing house for gathering and disseminating information regarding education and social work, and (5) To provide a Southwide campaign for exalting the home to its rightful place of supreme importance n society. Another organization at work is the rather indefinitely organized Inter-College study of race relations. To all these may be added what the various missionary boards are doing through the mission school and through Evangelization. The problem however, is much larger than our Southern field. The recent Arms Conference in Washington was in reality a race adjustment conference and when the Japanese and Chinese were admitted on perfect equality the step was taken that will forever preclude the shutting the door of race hope throughout the world. Those who are defending the old order of things are defending a lost cause. The defense made in Congress for lynching was unworthy of our Southern Christian manhood and chivalry! Only about three per cent of those lynched were accused of crime against white women. A proper analysis of the other ninety-seven per cent would reveal facts that would not cast luster on our civilization.

2/22/22

But why dwell on this? The solution of our problem depends on educating another generation of white and colored youths who can give us a better civilization. This education must be fundamental. The mothers of the unborn children must be placed under a safer environment. We are convinced that those who were really guilty of crime against women were marked before birth by untoward experiences of the mother. The iniquity of the fathers is visited unto the children of the third and fourth generation. Our only hope lies in Christianity. We are suffering from those who have reverted to the pagan type. When the Negro sorts back he does what his ancestors did in the jungle life, when the white man sorts back he does what his ancestors did in the forests of Germany.

This then shows us what we must do. We must enlist all good people of whatever race in the great task of producing a Christian society. We need a citizenship that is capable of making more righteous decisions at the polls. We need an army of Christian young men and women to teach all the children the principles of righteousness. We must make a new type of men before we can have a new type of civilization and it will take a large budget of missionary money. We are making the mistake of bringing accusations against those who were ruined in the last generation. If we neglect our work we will force another ruined generation on our children. In the last analysis God may be holding us accountable for what will happen in the year 1940.

So let us do what we can. We must co-operate in every way we can with the Y. M. C. A. inter-racial work,, we must lend every aid to the Southern Co-operative League, we must encourage the college students study of this question, but we must always remember that the hope of the future must rest with the missionary teacher. The girls of today must be told of the danger of tomorrow. The sacred influence of Christianity must be thrown around motherhood and the home life.

This must all be worked out in our Southland. Not that the North must not help. The South would be helpless without the influence of the North. But the Negro must remember that the solution must be worked out with the Southern people. In the end they will be true friends. The Christian white people of the South are doing great things along good lines. Let the Negro do his best and all will come out well in the next generation.

FOR NEGRO WELFARE.

Legislature Asked to Set Aside $100,000.

Commercial Appeal

JACKSON, Miss., Feb. 22.—The sum of $100,000 is asked of the Mississippi Legislature by the Mississippi State wide education among negroes for the purpose of carrying out the following programme:

To make better the home life among negroes, including sanitation, health conservation and the fundamental arts of home making and home keeping.

To teach by lectures and examples lessons on thrift, economy and dignity of labor, obedience to the law, community pride and morals.

To build in needy communities such schools as will give proper industrial training and mold the proper sentiment.

To build in some section of the state yet to be designated a home for the aged and infirm negroes who have worn themselves out by hard and diligent labor.

To operate an educational campaign covering the entire state, organizing a community center in every county in the state and forming bands to fight filth and disease, and do all possible for the good of the county.

To show in a positive way the position of the two races and plead for a sentiment which will stand out and against such propaganda as tend to destroy the good and proper relations between the races.

To inspect all public places operated by or for negroes and when any such places be found a menace to the public health the same shall be reported to the county health officer or county sheriff, or both.

2/23/22

TO MAKE INDUSTRIAL SURVEY OF BALTIMORE

Afro-American Baltimore

Charles S. Johnson Undertakes Work At The Invitation Of The Inter-Racial Conference

2/24/22

At the invitation of the Inter-Racial Conference, Charles S. Johnson, of New York, was in the city this week making preliminary plans for an industrial survey of the colored workers in Baltimore.

The work will come under the auspices of the Industrial Committee of the Inter-Racial Conference headed by Dr. Broaddus Mitchell,

white, of Johns Hopkins University is chairman, and Dr. B. M. Rhetta, vice chairman. The aim is to discover the number of colored people employed in the industrial plants of the city, kinds of positions in which they are employed, wages, working conditions, and hours of employment. With this information in hand it will be possible to take necessary steps toward bringing about an improved condition among workers in the city.

The City Board of Trade and the Merchants and Manufacturers Association will co-operate in the survey both by contributions for the work and by leaders securing entrance for Mr. Johnson to the big manufacturing plants. Students of Johns Hopkins University and of the Baltimore High School will also co-operate in the work. Morgan College students were asked, but Dr. Spencer declined, explaining that they would not have sufficient time.

Mr. Johnson is director of the Department of Research and Investigation of the National Urban League with headquarters in New York.

INTER-RACIAL CO-OPERATION.

Atlanta Independent
Ga.
2/16/22

On another page of this issue is "An Open Letter to the College Men of the South from the University Commision on Southern Race Questions."

It is an appeal for "Inter-racial Co-operation." The spirit of the letter is commendale, and is the very essence of common sense. No two races can live in the same community together without realizing that the interest of one is the interest of the other—and what injuries and affects the one has the same effect on the other. And it is a step in advance when both races learn to co-operate for the uplift and welfare of both.

We are advised that many such Inter-racial Committees are being established throughout the south. This is an omen of a better day.

In the letter we note the following:

"The Commission wishes to call attention to the progress made in the last few years in Inter-racial Co-operation. Already there are agencies at work developing such co-operation in local communities throughout the Southern states. Noteworthy in this connection is the establishment of more than eight hundred county inter-racial committees in the southern states, as a result of the efforts of the Commision on Inter-racial Co-operation organized in 1919 by representative southern men and women with its headquarters in Atlanta. This is a practical method of putting into service the leadership of both races. Sane, thoughtful men who love truth and justice can meet together and discuss problems involving points of even strong disagreement and arrive at a common understanding, if only they remember to look for the next best thing to do rather than attempt to determine for all times any set of fixed policies or lay down an inclusive program for the future."

A better presentation of the truth could not be given. It is very different from the old stereotyped propaganda which has been handed down almost from time out of mind. It is a step in the right direction—and if continued in this spirit by both races, will be productive of great good. It breathes the true American spirit and ideals of the founders of this republic; for what is good for white Americans is good for colored Americans. This does not mean social intermingling, but an equal chance in the race of life—equal economic, educational, religious, moral, civic and political opportunities. It is based on merit—every race or individual having an equal opportunity. Fairminded men and women of both races will commend this great movement—it breathes the true spirit of Christianity, and will have the approbation of high heaven. For it says:

"The most fruitful forms of co-operation have been found in connection with such vital community problems as better schools, good roads, more healthful living, and more satisfactory business relations. In all these community efforts the good of both races is inseparably involved."

There can be no doubt about the good of both races being inseparably involved. And why both races have not seen that long ago, we cannot understand. To us, it is so plain, that he who runs may read. And if there is any race problem, this is the solution. It resolves itself down to the Golden Rule: "As ye would that men should do unto you, do ye even so unto them." And the true practice of the Golden Rule will bring about racial co-operation.

The last paragraph concludes by saying:

"No fact is more clearly established by history than that hatred and force only complicate race relations. The alternative to this is counsel and co-operation among men of character and good-will, and, above all, of intelligent and comprehensive knowledge of the racial problem. There is great need, therefore, that facts now available concerning the advancement of the negro race in education, in professional accomplishment, in economic independence, and in character be studied by thoughtful students in our colleges. This body of information would undoubtedly allay race antagonism and would serve as a foundation for tolerant attitude and intelligent action in every direction of interracial coöperation."

The letter was signed by James J. Doster, University of Alabama; David Y. Thomas, University of Arkansas; James M. Farr, University of Florida; E. J. Heatwole, University of Georgia; William L. Kennon, University of Mississippi; E. C. Branson, University of North Carolina; Josiah Morse, University of South Carolina, chairman; James D. Hoskins, University of Tennessee; William S. Sutton, University of Texas; William R. Smithey, University of Virginia, and W. M. Hunley, Virginia Military Institute, secretary.

lations."

We all know this by bitter experience. It has been the settled policy practiced in the south for over sixty years—nay for three hundred years. And it has been the great breeder of hatred, crime, mob violence and lynching which are now rampant all over this broad land.

The Independent commends these good and great men and women who are acting in the spirit of the Lowly Nazarene: "Do unto others as ye would have them do unto you."

VIRGINIA WOMEN DECLARE FOR BETTER RACE RELATIONS

Post Dispatch
Knoxville
Tenn.
2/16/22

(By Associated Negro Press.)

Richmond, Va., Feb. 14.—Some weeks ago a group of leading Virginia women, representing various Christian bodies, met in Richmond and organized the women's section of the Virginia Inter-Racial committee. A strong statement was adopted expressing the mind of the group on inter-racial relations, and steps were taken to enlist the white women of the state in an earnest study of Negro life and needs, to the end that a greater degree of just, sympathetic and helpful relations may be established between the races. The following extracts comprise the most significant parts of this statement:

"We deplore any conditions in our midst that tend to widen the breach between peoples whom circumstances have thrown together and whose destinies are inevitably interwoven in our own and coming generations. We believe righteousness, justice, peace and good will can be established between races of different colors. We accept this challenge in the spirit of the golden rule and pledge our whole-hearted support to the educational movements now sweeping over the entire south for better racial conditions, human liberty and preservation of the ideas upon which this government is founded. To this end we suggest the following:

"That we strive to bring our women to a better understanding of the opportunity at our doors by a more intelligent study of negro life in the home, in the school and in the church, to the end of deepening the public conscience as touching our responsibility to our negro neighbors.

"That we emphasize the fact that no community is stronger than its weakest link, and that therefore in matters of education, public health, and child welfare, recreation and general living conditions more adequate provisions should be made for the Negro.

"That we stand uncompromisingly against lawlessness in all forms and for the administration of justice through the regular constituted channels and not by self-constituted bodies for which there is no place in our midst. We pledge ourselves to uphold the hands of our officials in maintenance of the law."

Mrs. H. L. Schmelz, of Hampton, Virginia, was elected chairman of the committee; Mrs. Julian P. Thomas, of Richmond, vice-chairman; and Mrs. R. H. Potts, of Lynchburg, secretary, Southern Publicity Bureau.

Urges Colleges to Study Race Issue

N Y C POST
FEBRUARY 15, 1922

Aid of Students Asked by University Commission

Wants Facts About Negroes' Advancement in Education More Generally Known

An open letter to college men of the South urging the study of the facts of the advancement of the negro in education, character, and economic independence, as an antidote to race antagonism, has been made public by the University Race Commission. The importance of interracial cooperation as a practical method of putting into service the leadership of both races was also emphasized in the letter, which says, in part:

"The commission wishes to call attention to the progress made in the last few years in interracial coöperation. Already there are agencies at work developing such coöperation in local communities throughout the Southern States. Noteworthy in this connection is the establishment of more than eight hundred county interracial committees in the Southern States, as a result of the efforts of the Commission on Interracial Coöperation, organized in 1919 by representative Southern men and women, with its headquarters in Atlanta. This is a practical method of putting into service the leadership of both races. The most fruitful forms of coöperation have been found in connection with such vital community problems as better schools, good roads, more healthful living, and more satisfactory business relations. In all these community efforts the good of both races is inseparably involved.

"No fact is more clearly established by history than that hatred and force only complicate race relations. The alternative to this is counsel and co-operation among men of character and good-will, and, above all, of intelligent and comprehensive knowledge of the racial problem. There is great need, therefore, that facts now available concerning the advancement of the negro race in education, in professional accomplishment, in economic independence, and in character be studied by thoughtful students in our colleges. This body of information would undoubtedly allay race antagonism and would serve as a foundation for tolerant attitude and intelligent action in every direction of interracial coöperation."

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GOVERNOR NEFF LAUDS INFORMER FOR ITS POSITION

Houston Tex Informer
2/18/22

GOVERNOR'S OFFICE
Austin, Texas
February 10, 1922.

—o—

Pat M. Neff, Governor
R. B. Walthall, Secretary to the Governor
Mrs. Espa Stanford, Ass't Secretary.

—o—

Editor Houston Informer, Houston, Texas.

Dear Mr. Editor: I desire to express to you my appreciation of the splendid editorial, entitled "Shall Law and Order Prevail," which appeared in your edition of January 21. Your editorial furnishes food for constructive thought. I am grateful for your effective response to my call for an educational campaign in behalf of law and order.

Such co-operation on your part is helpful in many ways in bringing about a spirit in favor of law enforcement in your community. If every right-thinking citizen lent his assistance to the same end, we would soon decrease crime in Texas very appreciably.

I thank you for the interest manifested by you along these lines. With highest personal regards and all good wishes, I am, yours most sincerely,

PAT M. NEFF, Governor.

Race Relations—1922. Alabama.

Examples of Co-operation.

AUBURN CAMPAIGN CLOSED IN MACON

Montgomery Advertiser Ala. 4/25/22

TUSKEGEE, ALA., April 24. The Auburn drive in Macon county ended a close Saturday night with the quota assigned in sight. The drive has been under the direction of Dr. G. E. Collier, former Auburn graduate, and he has had the efficient help of Peter Preer, and Miss Mary Virginia Yancey. The committeess assigned did faithful work, and the county is rejoicing over the success of the effort.

A donation of one thousand dollars was made from the Tuskegee Normal Institute, through the active service of Dr. Moton. This gift coming from an institution in Macon county shows a fine spirit of mutual interest, and is greatly appreciated by the people of the county, and the faculty at Auburn.

ASK RACE CO-OPERATION.

Commercial Appeal Memphis Tenn. 10/27/22

Land Owners Are Urged to Encourage Negroes in Progressive Moves.

SHELBY, Miss., Oct. 26.—The executive board of the National Rural Industrial Educational Association held an interesting meeting here yesterday and last night.

Prof. W. M. Peyton of Indianola was chairman and W. O. Loyd of Sunflower was secretary.

Prof. Redden of the Negro High School of Sunflower, Tatum, Brownridge, Morgan and others made strong speeches and told of the unrest and dissatisfaction in their communities. They said if something is not done to satisfy the labor that a number of acres of land would lie idle next year.

The following recommendations were passed:

"That the leaders of both races in every community meet at once and suggest plans for the betterment of their community, as conditions are not the same in every community.

"That a quota be placed on every town and city for funds to carry on the work, as it is impossible to keep the people informed, rebut the agitators and refute the ill advice given the negroes without funds to do so.

"That the landlords, merchants and others send liberal contributions to George B. Shelby, president of the Shelby-Citizen Bank & Trust Company at Shelby, Miss., at once to aid in fostering the work.

"That an office be equipped as soon as funds are available, where literature along the lines of thrift and contentment be published and sent to the negroes.

"That a committee of responsible negroes be appointed in every county to advise with the white people, condemn loafing and idlness, arrange to have idle lands cut up and sold to negroes on long terms and easy payments.

"That President J. M. Williamson visit every county and advise along these lines."

T. G. Jordan, attorney, attended the meeting and gave the negroes some wholesome advice. He said the southern man must stand by this work and give his moral and financial support, as it is destined to do more good for the south than anything since emancipation.

Race Co-operation in the South Cultivating Better Relations

The New York Times 10/15/22 New York

To the Editor of The New York Times:

As a negro I am deeply interested in the various movements having for their object the cultivation of better relations between the races and the dissemination of information which will tend to remove misunderstandings, especially in the South. My connection with the Inter-racial Commission has led me to believe, in the language of George Madden Martin, that "it represents the most enlightened conscience of the South, white and black, and is the most philosophic step yet taken to promote justice and good-will between the races." This opinion is held by a large and growing number of well-informed, forward-looking negroes in the South, and while we do not expect the miraculous to happen and the race problem to be solved overnight, there is a growing confidence that here at last, in the Inter-racial Commission, has been found an organization which by its vision, spirit and method is destined to work out a solution of this problem just and fair to all concerned.

That this process is actually going on under the direction of the Inter-racial Commission is brought out clearly in your article on "Race Co-operation," and instances can be duplicated many times and in every State in the South. It might interest your readers to note a few of these.

At the call of Governor Morrow, three years ago we held our first State Inter-racial Conference in Louisville. Delegates, white and colored, were present from every section of the State. The spirit of unrest, suspicion and bitterness on the part of the colored people was the outstanding characteristic of the conference. A year ago the second State Inter-racial Conference was held. This conference was characterized by an absence of bitterness and suspicion on the part of the colored people. This change of attitude can be accounted for by the fact that during the year the negroes of Kentucky had come in contact with their white friends around the conference table, had thrashed out their differences, had seen the Inter-racial Commission actually at work, securing for them better schools, justice in the courts, better traveling facilities on railroads, better treatment by the public press, improvement along industrial lines, and had been surprised as well as gratified to find so many open-minded, friendly, kindly disposed white people who were anxious to co-operate with them in removing the handicaps under which they suffer and to secure for them justice and fair play. The Commission on Inter-racial Co-operation in Kentucky has through the year now closing continued to grow in the confidence of the colored people, and has further reduced the spirit of unrest and suspicion.

Warren County is the largest strawberry-growing county in the State. The Strawberry Shippers' Association of this county for years had steadfastly refused to admit colored people, and colored farmers were, therefore, debarred from the privileges of the association and were, as a result, unable to engage in this productive industry. Through the influence of the Inter-racial Committee for Warren County, the Strawberry Shippers' Association last Winter threw down the bars and admitted colored people to its membership. As a result a large number of colored farmers have entered the strawberry industry.

The Superintendent of Public Instruction is a member of the Kentucky Inter-racial Commission and has constantly sought the co-operation of the commission in improving the condition of the colored people along educational lines. As a result, a colored man has been appointed Supervisor of negro high schools and Assistant Supervisor of rural high schools; the Normal and Industrial Institute for colored people, located at Frankfort, is being so reorganized as to be given college rank; plans are being worked out by which the colored high schools of the State meeting the required standard, are to be accredited by the State so that colored graduates from these high schools seeking admission into colleges and universities that accept colored people will be admitted without examination; the Department of Education has asked the co-operation of the Inter-racial Commission in an effort to establish a second Teachers College for negroes, to be located in the western section of the State.

The Inter-racial Committee for Jefferson County, in co-operation with the editor of The Louisville Evening Post and others, has secured a promise from the Board of Water Works of the City of Louisville for the building of a swimming pool for colored people as adequate and complete as the one already built for white people. In the conference with the Board of Water Works, where this matter was presented, representative white people insisted that this was one of the things the board could not afford not to do. It was brought out further that justice was the basis of good-will and mutual understanding. The colored members of the committee were surprised and greatly encouraged at the manifest spirit of justice and fair play on the part of their white neighbors.

An unexpected door has been opened for the presentation of the work of the Inter-racial Commissoin to the white colleges of the State by the Director of the commission, who is himself a negro. He has already appeared before a number of representative colleges and has appointments to speak to a number of others. His reception by the student bodies has been hearty and enthusiastic. In these addresses to white institutions of learning effort is made to present information as to the progress, ideals and aspirations of the negro race, as well as the spirit and method of the Inter-racial Commission.

JAMES BOND,
Director Inter-racial Commission for Kentucky.
Louisville, Ky., Oct. 6, 1922.

REEL 16

Race Relations – 1922

Georgia

Examples of Co-operation

A SOUTHERN INCIDENT.

Montgomery Advertiser 3/17/22

Wash Williams of Columbus, Georgia was a negro porter and general utility man at a wholesale grocery store. He had no money, and was not a former slave, having been born a half dozen years after the War Between the States. But when he died, eight white men, by their own reqeust, acted as his pallbearers, while a white citizen paid a public tribute to the character and personality of the negro. The men who served as pallbearers were former employers and associates of Williams. The incident, comments the Enquirer-Sun, is unusual, "even in the South, and could not have occurred at all in any other section of the country; at least not in the same way and for the same reasons."

Negro Woman Grows Rich 'Healing' Colquitt Citizens

Hearst's Sunday American 6/11/22

Heavy Practice In 'Faith Cure' Bared By Liquor Charge.

MOULTRIE, Ga., June 10.—Molly Hall, negro woman, widely known in South Georgia as a "faith healer," has been released under bond following her arrest near Ray City on a charge of violating the prohibition law.

Molly Hall has been treating people for all kinds of ills for a number of years and is said to have accumulated a large sum of money and valuable property. All kinds of stories as to marvelous cures wrought by her have gained wide circulation in this section. As a result people go to her in such large numbers that her engagement book is often full for three and four weeks ahead.

The woman does not make any charge for treatments but charges $1.50 for admission cards. Accord- to stories that have been told over and over many persons of large means who have been helped by the woman have given her checks for big sums. She gives no kind of medicine, doing all of her work by the "laying on of hands." She even claims the ability to treat patients miles away by means of mental telepathy.

Many people from Colquitt County have been to see the woman. A few assert that they were immdiately relieved of their ills. Others deny having been helped. The vast majority who have been there were unable to get an audience, so many patients being ahead of them.

Molly Hall is close to 50 and is a typical negro. She has practically no education, but employs a trained bookkeeper to keep her business affairs straight. Persons who lived in the neighborhood declare that for more than a year the woman must have treated an average of 50 persons a day. She follows strictly the barber shop rule by seeing patients in the order in which they register and it is asserted that no amount of money will gain one an audience before his turn comes.

People go to see her for treatment in everything from big limousines on down to ox-carts and on foot. Some wait at her home for days at a time. The woman has sleeping quarters in her unpretentious home for both races. She is the owner of two big automobiles and never leaves the house except for a short ride.

She claims to be very devout and asserts that her power is a gift of God. "When I begin to get a 'stuck-up' feeling I am helpless, the gift slips from me, but then I get penitent and the power returns," the woman told a Moultrie man. It is not believed by white people who know her that she had anything to do with the presence of whisky in her home, the view being taken that it was the property of her husband.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH PFL 16

Race Relation—1928

General.

Examples of Co-operation

Church Racial Cooperation

SINCE the Christian people in any Southern community are naturally expected to help most in carrying out any program of interracial cooperation, it is profitable to see what part the churches as such can play. Bishop R. E. Jones, accordingly, discusses in the journal of the American Missionary Association the following possible means of cooperation between white and colored churches: "First, white and colored preachers in every community in the South might well meet once a month for the discussion of community, educational and religious activities. This has been in vogue in a number of communities.

"Second, white ministers should fill the pulpits of Negro churches as often as possible and they should preach a pure gospel, without seeking to give the Negroes patronizing advice. This has sometimes been effected with excellent results.

"Third, Negro choirs, quartets and soloists may be asked occasionally to sing in white churches. Where this has been tried it has proved very popular.

"Fourth, Negro Sunday-schools should be organized in the needy sections of the city and country, and consecrated white men and women invited to teach in these Sunday-schools. Here is a need that we have neglected and it has all the prestige that one wants when it is known that Stonewall Jackson taught a Negro Sunday school."

DIVISION OF BEHAVIORAL SCIENCES RESEARCH 16

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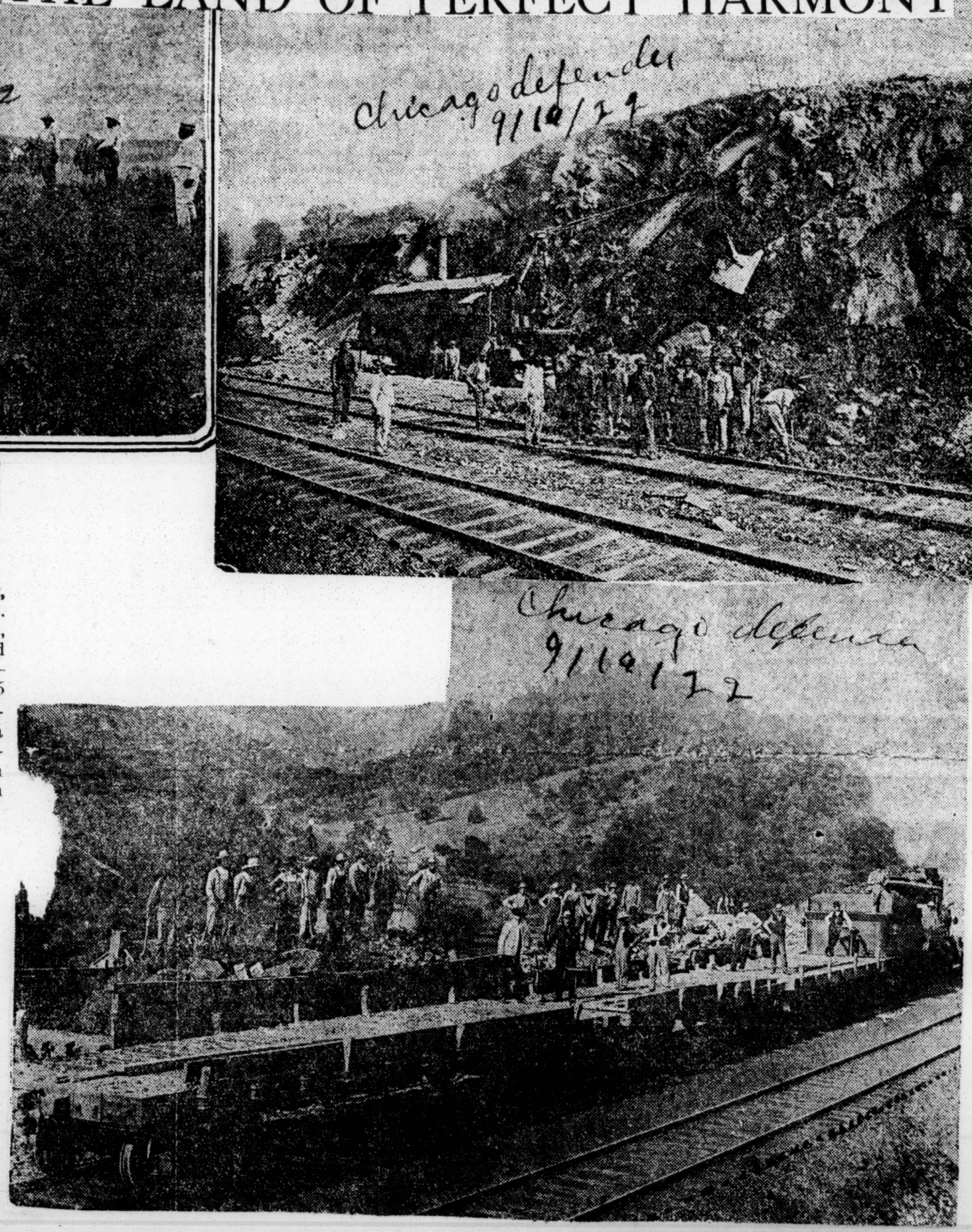
Examples of Co-operation.

General

Chicago Defender
9/16/22

THE LAND OF PERFECT HARMONY

Top, left—Workmen and miners of both races clearing away to begin a coal drift in the mountains. Both receive the same wages. Color line absent in this industry in West Virginia. Top, right—Typical farm scene in the Blue Ridge mountains. A perfect farm, owned by J. H. Robinson, member of our Race, who is styled "King of the Piney Woods." Note cattle, piggeries, improved henneries, silo, etc. Center, left—Unique colony of farmers in the Alleghany mountains. Pilot Knob mountain looming in the distance. Center, right—The writer, Gilchrist Stewart, and a $5,000 pedigreed Guernsey pet on the Christiansburg institute farm at Cambria in the Blue Ridge. Bottom, left—Harvesting wheat, 35 bushels to the acre, by students on the Christiansburg institute farm, the great school in the mountains of Virginia maintained by Pennsylvania Quakers. Bottom, right—Railroad employees loading ballast on the Norfolk & Western through the mountains. Note absence of color line in railroad industry.



Race Relation—1928
Examples of Co-operation

General

The Virginia People Have Human Way of Solving the Race Problem

By THE LITTLE CORPORAL
(Gilchrist Stewart)

IN MY life time I have seen and studied the Negro—his life and activities—in nearly all sections of our great republic from Cape Cod to Golden Gate, from where the Big Fork flows turbulently at our northern boundary to the sleeping Rio Grande of our South. I have fraternized with him on the farm and in the factory, in the mighty city and in dwarfed hamlet; in his mansion in the Negroes' earthly paradise of Chicago to the log cabin in the "Hell Kitchen" of the worst parts of Texas. I thought I knew the species fairly well. I use the term "species" because, while the Negro is generically everywhere similar in the main characteristics, yet the race is divided into groups and the integral parts differ widely in many ways. To illustrate—the mountain Negro of the South and the mountain whites are one large, separate, but homogenous family. Here they vote in all elections, farm together on the co-operative plan, harvesting their wheat, rye, barley, oats, and shucking their corn, in the exchanging of their labor and teams.

They work together in improving their cattle, sheep and hogs by the joint ownership of pedigreed, full-blooded stock; they belong to the same farm improvement associations and farm loan companies. Together they toil in the coal mines, collieries and tipples, and on the same shifts. They labor together on the railroads and in the railroad shops, doing skilled work of the highest order as well as unskilled labor, without the slightest friction. They publicly fraternize, attending barbecues and basket picnics together, and I have repeatedly noticed the whites eating from the more appetizing "spreads" of these wonderful women experts of the culinary art. They even comingle in the churches. For instance, if a noted preacher is coming to the white church, a few of the Colored people go there; but if a famous Colored preacher or the presiding elder or district superintendent is advertised to preach at a Colored church or "rally" the white people close their churches entirely and go for miles in buggies, on horse-back and in automobiles to hear him, carrying their children and baskets of food with them. By the way, there is no danger, judging from this section, of either the Colored or the white race dying out. Thank God, children are one of the chief institutions of these people. They are everywhere.

The mountain folk talk, discuss and even debate seriously the topics of the day. They laugh and joke each other in infectious merriment. In some sections they make and drink the pure delicious "mountain dew" together, and also the dandelion wines. There are no lynchings, no burnings at the stake, no malicious, wilful killings of Colored men, no outrageous, licentious and rapacious treatment of Colored girls and women.

Now, as the Arthur Brisbane of the Race, Roscoe C. Simmons of the Chicago Defender and America would say, "How come this, 'way down in Dixie land?" I shall not enter into discussion of the many causes and reasons which I believe, from my study and observations, have brought about this rather unusual condition. This would be opinion and argument. I will merely recite the facts which I hope will be carefully noted by the white men of the entire South and particularly by the southern Colored farmer.

The majorityof the Negroes live in the South and always will. The problem of the Negro (if you would term it so, will ultimately be settled there. How the two races can live side by side, each secure in the enjoyment of every right guaranteed by the Constitution, each having the unlimited, untrammelled rights of American citizens to the life, liberty and the pursuit of happiness—basking in the sunlight of freedom's complete emancipation, securing justice in the courts, having complete and full political and civic equality, and economic opportunity and maintain mutual, friendly and respectful relations with the whites, is deemed by political demagogues and colorphobists as an impossibility. Yet the manner of doing it has been solved by mountain whites and the mountain Negroes. It is a splendid study in better interracial relations. It is a deeper one for the psychologist. The example and its splendid results could be emulated and successfully carried out by all communities and every state in the entire Southland. By doing so, the Negro problem would disappear and the condition of the South would improve seventy-five per cent. In fact, many of the customs and ways in the relations of the two races on the mountains and fertile valleys of the Blue Ridge, the Allegheny and the Cumberland ranges could be successfully emulated in the North to the betterment of northern communities.

Vote in All Elections

To some the fact may seem rather startling that the mountain Negro of Virginia, West Virginia and Tennessee votes. I take up this phase of his life first, not because a large part of my life has been devoted to political activities, but because I do not believe that any people, however virile industrially, commercially and agriculturally, can ultimately reach the pinnacle of citizenship and achieve the desired goal of all their legal and equitable rights unless they have the power and privilege of helping in the choice and selection of those who govern them. No race can get a square deal if governed without their consent and participation. Politics is the science of government—a very exact one.

The mountain Negro takes very active part in the politics of his section. He registers promptly on the opening day. Occasionally when he moves from county to county and the registrar does not want to take his word that he is a qualified voter he goes about the matter in a calm and businesslike manner, puts up a stiff fight and sees that he gets on the voting list for he has learned the mighty power of the intelligent use of the ballot. He aids in the election of congressmen, county attorneys and supervisors, sheriffs, judges, his city and town officers. It is interesting to note the complexion of his partisanship. Nationally he is a Republican—but there are innumerable instances where he has broken all party lines and voted for local Democrats, such as for mayor, sheriff, county prosecutors and judges. A notable instance was recently in Montgomery county, Virginia, in the Blue Ridge mountains, where the Democratic and Republican parties are almost equally divided. A Colored educator led a revolt against the Republican candidate because he thought he was not as square in the treatment of our Race group in the administration of his county office as he should have been. The Colored people all voted for the Democratic candidate who was was elected and re-elected.

Another typical instance was in another county in the Alleghenies where the county prosecutor was thought to discriminate against Negroes in the courts. They promptly voted him out of the office. Locally they vote for men largely regardless of party affiliations who they think are the best neighbors, and as they express it, "will be fair to everybody." I am not discussing the wisdom of this policy of voting for men regardless of party; I am merely reciting a fact. For instance, to forcibly illustrate, Congressman Bascom Slemp of the Ninth Virginia District (a mountain district) is the high priest of Lilly Whiteism. He is credited with having planted and cultivated the idea in President Harding's mind that the Negro must be eliminated from politics in the South and that by so doing a big white man's Republican party can be built up in that section.

Of course, this is a figment of the imagination. They will never have Republican victories in the South in a thousand years without the Negro. The latter will not permit it. They will duplicate the tactics of the Colored voter of the mountain Ninth. They had made up their minds to vote against Slemp. In many talks I had with the farmers and other workers I was surprised at their intensity of feeling against this Republican congressman. They were going to vote against him because of his stand on the Lilly White issue. His scouts and lieutenants so reported to him and for many ostensible public reasons given—but principally because he did not want to go down to a defeat administered by his Colored constituents—he declined the nomination. I was in the district when he announced his intention not to run.

The Farmer

In the mountain districts of West Virginia they have frequently elected Colored constables and they have two members in the West Virginia house of delegates. They hold the balance of power in many of the mountain communities and use it vigorously, taking much pride in their political activities.

The Colored mountain farmer is the most progressive agriculturist of our group that I have encountered anywhere. He is not a one crop farmer. That is, he runs his farm so as to insure himself against disasters of weather and failures by not depending upon any one farm product to make his farm pay. He is a diversified farmer and so rotates his crops that what he plants on one part of his farm this year he will change next year to another section—thus he is constantly improving the fertility of his soil instead of impoverishing it.

When the average mind dwells on the Negro farmer of the South it immediately visualizes cotton, rice, sugar cane, cow peas and watermelons. Yet there are Colored farmers by the hundreds who never saw cotton grow and to whom it is as foreign as to the white farmer of Indiana, Illinois and New York. Wheat, corn, rye and hay are his "money crops" in the main, but here and there are dotted the farms of the Colored cattle kings with splendid herds of Shorthorns, Herefords and Polls grazing in the mountain valleys, and you witness the Colored shepherd lads tending their flocks of Merinoes on the mountain side. Again you see well kept piggeries and smoke houses in which the farmer cures vast quantities of hams and ships them all over America to adorn the breakfast tables with delicious Virginia ham. As you approach the beautiful valleys you see tremendous orchards of apples, pears, peaches and plums, and Farmer Carter ships them into New York City by the carload.

You see their silos providing succulent food during the winter months and every farm boasts a piggery, a smoke house and hennery. He at least has enough ham, bacon, shoulders and lard to last until the next "killing." He regulates his growing of chickens so as to have eggs the year 'round. You find one or more milk cows on each farm.

They have co-operative mills which grind corn and wheat into meal and flour, taking so much toll for grinding. Thus the mountain farmer grows aside from those products which he markets everything he eats himself. I hope every southern farmer who reads this article will note this point. If all the Colored farmers of the South would do this the company and plantation stores—the dishonest and scheming merchant who keeps thousands of our race constantly and continually in debt by their bookkeeping manipulations and crop mortgages—the bone of their existence would be eliminated.

There are so many beautiful farms orchards, cattle and sheep ranches in these designated mountain ranges that I am sorry time and space does not allow me to dwell upon a number of them; but let me select one as a model farm, typifying farmers of the mountains—the home of Mr. Walter Robinson in the "piney woods" section of the Blue Ridge mountains.

A number of years ago Mr. Robinson worked on a farm as a laborer for fifty cents a day. Later he went to West Virginia and worked in the mines. He returned and bought from his father's former master twenty-five acres of land. Today he owns 225 acres of the finest land and one of the most beautiful farms of this entire county with two two-story houses on it. Note his barns, the cattle, thoroughbred Shorthorns fattening, his piggeries, hen houses, his automobile. I spent a day here getting a "close up" at threshing time. What I saw there was typical of the entire section. The white and Colored farmers interchange labor—that is, co-operate on the "you help me, I help you" plan. They had assembled as early as five o'clock in the morning of threshing day. They pitched wheat shocks together amid the flying chaff, loaded the sacks of golden grain into wagons to be hauled to the bins, laughed and joked at their work like children of the soil. And then noon time. The women folk has been getting ready for a day and cooking all morning, for there is a friendly rivalry in the demonstration of the culinary are as to who puts up the best threshing "feed."

Eleven whites and fourteen Colored came into a dining room arranged with five tables. Now came for me an exciting moment. I eagerly watched to see what would happen here. I could not understand just how it happened or see it but by some process of legerdermain each Colored farmer got to a table by a Colored farmer and each white farmer did likewise and in a minute they were separated. The talk and banter went on. As I studied it, it seemed to be a selective, volunteer segregation. Anyhow not a discordant note disturbed the harmony of that wonderful feast. I have been authentically informed though that some white farmers have separate dining rooms on these occasions. All I saw, however, were in the same dining room. This same spirit of co-operation runs through all of the farming operations—hog killing, potato digging, hay harvesting—even into the apple picking and cider making. Another co-operative feature worthy of copying is that groups of farmers combine and purchase a pedigreed boar, or bull, or stallion, and they all use them jointly without the least friction for the improvement of their stock. These groups are directed by farm improvement associations with officers at a central meeting place.

The Fruit Grower

In the beautiful Shenandoah valley where Sheridan on his famous ride from Winchester turned the tide of battle and drove Early pell-mell while he cut off all supplies from this fertile valley and hastened Lee's surrender to Grant on the farm of Mr. McClain in his apple orchard at Appomattox, there are a number of beautiful orchards owned by Colored fruit growers. Among them are the famous orchards of Mr. Edward Scott at Clifton Forge, of over two hundred acres. He originated by a grafting process the famous Albermarle Pippin apple. The Nelson and Lemores sheep and hog farms with orchards of peaches, pears and plums are also famous.

Christiansburg Institute

Much of the improved conditions of the entire mountain section is due to the wonderful influence and the teaching of its graduates of the school founded and supported by the Pennsylvania Quakers. It is situated right

between the Blue Ridge and Allegheny mountain ranges in the southwestern section of Virginia, and is near the junction of three states—West Virginia, Kentucky and Tennessee. There are directed school and community activities by Prof. E. A. and Mrs. Anna L. Long, former Tuskegee graduates who have just celebrated their twenty-fifth anniversary as principal and vice-principal of the institute. They have five wonderful children. The school comprises 200 acres with eleven buildings—administrative and library, classroom, trades, girls' and boys' dormitories and hospital.

The farmers and mountaineers for miles around send their boys and girls to be educated here, and they return to their homes full of the enthusiasm of uplifting. The average attendance is three hundred students with twenty teachers. Academic and industrial training is given. The farm on which the school is located was once the largest slave market in the valley of Virginia, and the mansion house, which was the home of the former lord of the manor, is now used as the school building in which the children and grandchildren of former slaves are being educated. There is scarcely a Negro family in the section which has lived there as long as twenty years wnich has not come directly under the influence of this school.

Principal Long, believing that the successful future of the masses of the Negro race in the South will be largely associated with agriculture, has created not only a model farm as "exhibit A," for the farmers, but has provided extension courses in rural centers and traveling schools for the farmers of the mountain communities and local conferences where there are practical demonstrations and instructions in scientific farming and improved methods of stock raising. An apt illustration of the results we found in Montgomery county where the school is located. There are 146 farms operated by Colored farmers of which 141 are owned by them.

The Christiansburg Institute has made an analysis of the soils of the mountain country and has thereby ascertained that many farm products could be produced that were before thought impossible. Animal husbandry has been one of its instructing specialties, teaching the farmer how to raise better cattle, sheep, hogs and chickens and to improve their stock by selecting breeding. Thus one sees far better animals than before. It has taught canning of fruits and vegetables so that now in the farming sections one frequently sees farm canning machines canning tomatoes, peas and peaches not only for home consumption but for marketing. The girls of the school are organized into home-makers' clubs and the country adjacent is divided into districts for the purpose of instruction. This work is carried on by the school and also through the plan of co-operating with the Norfolk & Western railroad in its traveling railroad farm installed for the inspiration, instruction and guidance of the Negro farmers.

A new innovation that I believe will work a revolution in sentiment in the Southland if it were applied everywhere is an annual conference held every September by the white and Colored women from all over these regions who meet in a week's conference at Christiansburg for advice and discussions as to how best to improve their communities and their homes, rear their children in better health and bring the races closer together. Here is the germ of a great idea. Suppose we men who have been trying in vain to get together for years now let the white and Colored women get together. They might solve the whole business far better.

The institute maintains a hospital and a nurses' training department. Courses are given in better health, thus aiming to lessen the high mortality among the Negroes. Now the mountain communities all have a "clean up week," thus is the motto of Prof. Long and his school, "Better Homes, Better Farms, Better Schools and Better Health," bearing fruit and extending everywhere in this section, one of the most beautiful regions of our country west of California. The school should have a $1,000,000 endowment fund in order to be able to more adequately handle the educational problems of this vast mountain country of the Southland.

The Miner

These treasure mountain veins have been tapped and for miles delving in the bowels of the earth the sturdy black son of toil plies his pick in beds of coal and his brother loads the coal cars for the tipple. This product of his toil, bituminous coal, is shipped all over the world. And Pocahontas stands for the best in the world. But rarely do we, when enjoying the heat it affords, the motive power it generates or the food it cooks, realize the trouble, the risk, the labor and hardships of the coal miner. One of these days some great writer will glorify his efforts and personality in a fitting tribute. I have seen the Colored miner oft-times in peace—that time I saw him in war. Amid the battling scenes of a great industrial struggle and actual warfare, strikers and strikebreakers, union and non-union men, clashes of arms, armed camps and tented cities springing up like mushrooms, guarded by soldiers and deputies from attacking bands. I wondered how the Colored brother was holding his own, and here was found a strange anomaly.

Some of the Colored miners belong to unions—the majority do not. The union miners struck with their unions and labor organizations—the non-union men kept at work. Both the union and non-union miners, however, are sore on the strikebreakers. But there is no color line per se. I saw along the road to Welch conflicts between these groups, but they were between various classes, not races. One particular incident near Mingo, in West Virginia, that despite its seriousness had a rather peculiar side to it. I saw a white union miner helping a Colored union man to beat up a white non-union man. That did not look like the usual procedure to me in the South. There are no clashes between white and black men as such. They are divided only as to their attitude towards organized labor and the strike. I saw and met black ex-soldier boys of the Argonne forest and Chateau Thierry on patrol duty challenging for passports with the same soldierly bearing and dignity and fearlessness they exhibited on European battlefields.

Usually the Colored and white miners get along most amicably. They work the same shifts, do the identical mechanical and engineering work and get the same wages. Their living and eating houses, provided by the mining companies, are always separate, but many of them discard these for the more luxurious habitats of boarding houses and hotels run by members of their respective races. Some of them are very saving and the most of them are educating their children. Usually there is peace and contentment among them, but when the mining and strike feuds break out the Colored miner just buckles on his gun and cartridges and prepares to and does shoot it out.

Sometimes he comes through unscratched, at others he cheerfully offers up his life as a sacrifice upon the altar of his convictions. But he faces death shooting and fighting. The "Sweet Honey" type and hat-in-hand "white folks Negro" whose demise we have been fondly desiring for some years is entirely extinct here. Here you have the acme of virility — self-possessed, certain of himself and his future. He has no fear of the devil or the white fetish. I hail him king of all. He is a credit to himself and the Race which he represents. Here you find all kinds of business enterprises, stores, insurance agencies, soft drink emporiums, restaurants, barber shops—all liberally patronized by the Colored miners.

The Railroad Workers

The Southern, Norfolk & Western, the Chesapeake & Ohio, the Virginian and Tidewater railroad companies, all of which tap the coal fields and carry the coal to the sea, employ large numbers of Negro workmen, skilled and unskilled, not only on the roads but in their roundhouses, shops, etc. They command excellent wages and receive pensions for long and faithful service. Therefore it was only natural that but very few should go out in the great railroad strike. They were afraid of losing their seniority ranking. However, many went out, including some who did not belong to any of the railroad unions. They thought they would benefit by the increase of wages sought, and some were afraid of the threats of violence. The major portion stood their ground because they had too much at stake. Typifying the railroad man par excellence, I mention Austin Slaughter of Draper Valley. He has been a railroad employee for 20 years. Has a splendid home at Draper Valley, reared a family of seven—six boys and a girl—and educated them all at Christianburg and Hampton institutes. Frequent scenes are glimpsed along the railroads and road centers of whites and blacks working together and singing while they work. An amusing incident was at Bristol, Tenn., where Colored and white roundhouse workers often sing "Every Day Will Be Sunday Bye and Bye" led by a huge black roundsman. Verily, we live in a strange country.

Church Activities

The most of the Negro mountaineers are Baptists, if we can figure a majority, with the Methodists next and then Presbyterians. They have their own churches, although the races frequently exchange church visits because all of their pastors are generally traveling preachers and necessarily must have a number of charges. Recently I attended the quarterly conference and rally at "Rough and Ready" church in the Alleghany mountains conducted by Presiding Elder W. L. Saunders of Bristol. The white people closed up their churches and went to Piney Woods in scores of buggies and automobiles and on horseback, taking their families and baskets of provisions with them. They came from miles around. They worshiped with the Colored people in a fraternal spirit. It fascinated me to hear a tall white mountaineer lustily shout in the chorus led by a Colored singer:

"Who dat's a writing?
John the Revelator.
What is he writing 'bout?
'Bout de Revelations
Dat contains de pages ob de Seven Seals."

They crowded around and ate out of the baskets provided by "Aunt Alice" and "Uncle Bill," famous epicureans of the valley. The first people I saw eating some watermelons where a white family who requested that I participate and taste their chicken. Thus here was the spirit of brotherly love—the Fatherhood of God and the Brotherhood of Man. As I surveyed the scene I said: "Why cannot this spirit of friendship pervade the entire Southland?"

No Lynchings and Burnings

There is considerable moutnain unwritten law. Codes of ethics and conduct are deep rooted and inflexible. Nobody is ever punished for protecting the virtue and honor of his home and family. Many cases and disputes are settled out of court. But at the bar of justice there seems to be one single standard, not in its operations one law for the white and another code for the black, as obtains in most sections of the South. Here I did not observe a color line in justice. There have never been any lynchings in the mountain section in this decade. Here and there some older citizen tells the story of one that started or happened years and years ago. I asked an old Colored man whose father was here in ante-bellum days why it was. "Well, son," he replied, "we would not stand for it, and if they lynch one we would see that the prosecutor and sheriff would put everyone of the lynchers in the penitentiary."

I asked a white man who was the leader of a mighty clan holding despotic power over a vast section. He seemed more powerful than any elected official. He replied: "If any black man is guilty of crime he will be punished, and if he is innocent he should go free. Anyway, he ought to have a fair trial to determine it. We white men generally try him—he cannot [illegible] the best of it with a white judge, prosecutor, sheriff, jailer and white jury. If he is found guilty don't you think he gets more punishment waiting to be electrocuted all those days he is anticipating sure death? We white citizens would not stand for it. If anw lawless element of our own attempts to start anything we immediately squelch them." Thus you have two viewpoints.

Miscellaneous Facts

I cannot close this article without speaking of the stores operated here and there all over the moutnains at the forks of roads and in the small towns by members of the Race. They are all doing remarkably well as merchants. They are, of course, far removed from trade centers and necessity compels them to receive a certain amount of patronage, but they have learned the art of the merchant. You can get anything in them from gasoline to peroxide, from sugar to tobacco, shoes, clothes, guns, cartridges, fishing tackle and meats.

In Wytheville, home of Governor Trinkle of Virginia, and the birthplace of Mrs. Woodrow Wilson, it was my good fortune to be present at the family reunion of the Perrys. This family is a type of the best product of the mountains—a beacon light. Mrs. Rachel Perry owns one of the principal corners of the main business thoroughfare in the very heart of the city and her spacious home of 20 rooms is on a plot 75 by 250 feet on Main street, just two blocks from the governor's palatial mansion. Of course all around her are the residences of the bluebloods of Virginia. She has educated all of her children at Christiansburg, Hampton, Knoxville, Howard and Wilberforce. One of her daughters is Mrs. U. S. Tarter, wife of the well known physician of Cleveland; another is Mrs. A. W. E. Bassett whose husband is a lawyer in Hampton, Va. A son, Charles, is in the government service in New York city, and another, Clyde C., is in business in Cleveland. There were assembled four generations — g r e a t grandmother, grandmother, mothers and grandchildren to the number of 22—and they have kept their wealth intact. Don't tell me the Race is not coming with a rush.

There are many doctors and dentists in the mountain cities and valleys who have amassed competences and have splendid practices, some of them like Dr. E. T. Connor of Clifton Forge in the Hot Springs valley having a large white practice. Among others could be mentioned Dr. J. C. Claytor, who has just built one of the finest homes in Roanoke, costing for building contract alone $27,000; Dr. W. H. Moore of Roanoke; the Downing brothers, dentist and surgeon; J. H. McArthur of Bristol; J. L. A. Pogue of Bedford; W. H. Harrison of Kimball, W. Va., at whose splendid hospital many white patients are cared for and restored to health; Dr. T. C. Marshall, Keystone; T. C. Corbin, Pulaski, and many others, who are all a credit to the medical and dental professions.

This mountain region is a living, practical example to the whole country and especially to the rest of the South. If the races can live side by side, sharing their joys, trials and tribulations, and working together for the mutual unlifting of themselves and their respective communities here in these glorious moutnains, it can be done in every nook and corner of the South. Visit it and learn the way out of the darkness of race hatred, discrimination and colorphobia.

Louisiana

Race Relations—1922

Examples of Co-operation.

JUSTIFYING ITS EXISTENCE

Southwestern Christian Advocate
December 14, 1922
New Orleans La.

Relatively few people have yet realized the value and extent of the work being done by the Southern Commission on Inter-Racial Co-operation. This organization though not long existant, has been set up in at least two-thirds of the counties of the thirteen Southern States. It is doing much in promoting better racial feeling and clearer understanding between the races in this section.

Two instances will show the salutary influence of this organization's operation:

At Madisonville, Kentucky, when a mob formed to seek out a drug-crazed Negro who had murdered the sheriff, the commission met and it was soon clear to everybody that the guilt was that of an individual and not that of a class. The Negroes joined in the search for the assassin. They deplored the act. Sheriff Hanson had been friendly to the Negroes and the friendship had been reciprocal. The guilty man was legally tried and legally executed. The mob had considered burning the Negro section and precipitating a race war. The saner course was followed because the inter-racial commission could appeal to public sentiment in a sensible way.

At Corbin, Kentucky, a Negro was wrongly accused of cutting a white man. The cutting was not even by a member of the race of the accused. The ringleaders of the mob which formed and herded all of the Negroes of the town, was sent to the penitentiary through the efforts of the Inter-Racial Commission.

Commenting on the triumph of law and order in the above citations, the Louisville Times truthfully says: Mob law is anarchy. It brutalizes the community. It lowers the standards of whites and blacks. It discourages the ambitions of Negroes to be good citizens. It is anarchy and has no place in civilization. Everybody knows these things, but it takes organization to make the knowledge effective.

As long as the Inter-Racial Commission can foster such healthy public sentiment among the citizens of these southern communities and can rely on the dominant public press for reinforcement of its efforts, success is assured and its existence and work are thoroughly vindicated. It becomes a public agency for good, which the whole community will sanction and foster.

In this same connection the alert editor of the *Star of Zion* recently says with suggestive frankness: "There are encouraging beginnings in the South in the Inter-racial Committee, but the Inter-racial Committee in the South must lift itself out of the prone habit of Southern whites to confer only with those Negroes of their own making and selection, and who most largely obtain their living through political jobs and dependent situations where white people dominate. The heads of Negro churches and fraternal organizations, and the upstanding, self-helping men and women of the race, speak with more representative authority and tangible assurance, and must, therefore, be reckoned with before we reach the crux of the matter from the Negro's viewpoint. Let there be more commissions and let there be more light."

RECEIVED OF BEHAVIORAL SCIENCE RESEARCH
DEC 16

Race Relations – 1922. Louisiana.

Examples of Co-operation.

SOUTHERN WOMEN AND INTERRACIAL CO-OPERATION

Southwestern Christian Advocate 7-6-22
New Orleans La

By Mrs. L. H. Hammond

Many scattered individuals in the South who have long desired and worked for justice for the Negro have felt that rapid progress could be made only when Southern white women took the matter up—enough of them to influence public opinion and community standards. This time was inevitably delayed by the South's poverty after the civil war, and by the intense individualism which the struggles of deep poverty are sure to develop. There was always a quick individual conscience about the Negro, and much individual Christian service of his individual needs; but community conscience for a race-group had to wait upon the future.

But during the last generation step by step progress has been made—particularly among the women's societies of the various denominations and the Y. W. C. A.

At the various church conferences and conventions of women it is increasingly common to invite colored women to speak to the white women on those matters which concern women of all races, the world around. These women are setting the Negro child, the Negro girl, the Negro home, in a new and vivid light before their hearers. They speak with restraint, with dignity, and with the force of deepest feeling and conviction. They do not mince matters; but I have yet to hear one who has spoken in bitterness, or in anything but the spirit of Christ. If the white women are helping them to uplift the less fortunate of their race, these Negro women are in return helping their white friends to a broader and truer outlook on the world Christ died to save.

And so, for a generation, from small and isolated individual beginnings, the leaven has been at work. At last the time was ripe for the wide, concerted movement which even in its beginnings, is the most promising fact to day in the field of inter-racial relatons. Of this movement we shall speak in a later article.

The Commission on Inter-Racial Co-operation, the most hopeful illustration of better relations between the white and Negro races, had its ostensible beginning at Atlanta, Ga., in March, 1910. Scarcely a dozen people were present. They came from a number of states, each a leader in his own field, and all deeply concerned over the threatening aspect of race relations which overshadowed the South on the mobilization of hundreds of thousands of soldiers, white and colored. The men who called the meeting were white Southerners who for years had stood for inter-racial justice, but who felt that there must be an immediate getting together of the men of the best white South, and a getting in touch with the men of the best black South, that the salvation of both races might be worked out by both.

From that small meeting in an upper room has grown one of the most vitally constructive agencies in Southern life today. The Central Commission, with representatives from every Southern state, has its headquarters in Atlanta. Since its second year it has numbered Negro men among its members. Each state is now organized, with a state committee; and there are nearly 1,000 committees in as many counties in the South. Some states have separate white and colored committees which meet together from time to time. In others, men of both races are members of the same committees. Wherever there are matters of inter-racial interest the committees meet to avert or allay friction, and to promote justice and goodwill. They are the beginning of the end of "the Negro problem." A significant by-product of their work has been the action of the Federal Council of the Churches in creating a new Commission of the Church and Race Relations, for the purpose of securing the organized influence of the churches in support of better inter-racial relations.

But the Commission on Inter-Racial Co-operation did not begin in that upper room. It began a generation before in hundreds of obscure individual Christian lives—even further back than that, in slavery times.

The Southern Methodist women were the first to move toward definite co-operation with other agencies. In April, 1920, they appointed a Commission on Race Relationships to study and report upon needs of Negro women and children, and methods of co-operation in meeting those needs.

What the Negro Women Ask

The chairman of the Commission, Mrs. Luke G. Johnson, long known for her interest in these matters, went, with some of her committee, to Tuskegee, Ala., to a meeting of the National Federation of Colored Women's Clubs. She told her story, and asked the women to tell her their people's needs as they saw them. It was not easy for the women of the two races to meet in full frankness and trust; but by God's grace the thing was done. Through this meeting, and the reports of it carried out to the women of each race, white women and black are moving toward a new understanding. Later, when the Southeastern Federation of Colored Women's Clubs met in Atlanta, in June, 1921, they adopted a statement of the matters in which they felt the need of white women's co-oparation for the betterment of racial relations. This paper, temperate, sane, and fine in spirit, calls attention to certain dangers and injustices frequently accompanying domestic service, to needed welfare activities for Negro children to measures for allaying friction in street-car and railroad travel, to the need for better educational facilities. It asks the white women's outspoken condemnation of lynching, and the aid of their influence in detecting and punishing members of mobs and in encouraging ministers and editors to create sentiment against mob violence. It also asks the women's influence toward correcting the tendency of many newspapers to feature crime and the criminal element among Negroes while passing over worthy achievements of members of the race. It asks the franchise for all duly qualified Negro citizens. It pledges the

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colored women's faith and loyalty to the white women in their effort to bring about a better justice for all. The Federation also appointed a committee to confer with the white committee from time to time.

In October, 1920, a meeting was called in Memphis, Tenn., by th chairman of the Methodist Commission, which brought together about one hundred women, leaders in the religious and club life of the South, and representing every Protestant denomination, the women's clubs, and the Y. W. C. A. Four colored women—Mrs. Booker Washington, Mrs. R. R. Moton, Mrs. Charlotte H. Brown, and Mrs. George E. Haynes—were present by invitation, and spoke on the needs of Negro women and children, and what white women could do to meet the needs. Their frankness and their Christian spirit were beyond praise. They moved the white women to the depths. The latter, including those who came to the meeting more or less in doubt of its wisdom, pledged themselves with the deepest conviction to work for the ends set forth. A Continuation Committee was appointed with Mrs. Luke G. Johnson as chairman ,to serve until representatives could be officially appointed to organize a permanent body.

Racial Co-operation

Under the instructions of the Memphis Conference "to devise ways and means for carrying out the work considered by the conference," this committee suggested the following program to all the women's denominational organizations, and to other Christian agencies:

(a) "To seek to know the leaders among Negro women of the community, that sympathetic basis of co-operation may be established.

(b) "To direct a study of Negro community life in matters of housing, sanitation, neighborhood conditions, and the needs of Negro women and children.

(c) "To adopt methods of co-operation with other agencies and with Negro women, that a constructive program of community betterment may be wrought out.

(d) "To lead the Auxiliary in a study of Negro achievement in literature, poetry, music, art, and other lines of endeavor, that there may be sympathetic appreciation of the Negro's contribution to American life along these lines.

(e) "To represent the Auxiliary in any local co-operative work that may be undertaken in the community, and to have membership inter-racial committees when organized."

Their plan was not to form a new organization, but to enlist those already existing. Each body of women represented the committee was asked to accept the pl and to request its many local branches to study community conditions with the aid of local Negro women leaders, and to enlist the local inter-racial committees, ministers, school and health boards, and al other proper agencies, in affecting needed changes.

This program has been endorsed by the Y. W. C. A., the Methodist Baptist and Presbyterian women's orga Many other organizations are repre n the Continuation Committee.

At the meeting of the ommission on Inter-Racial Co-operation in November, 1920, the women of the Continuation Committee of the Memphis Conference were elected o membership on the Commission. Women were also made eligible for membership on all state and country committees. They are now serving in many of the states their especial concern being conditions affecting Negro women and children.

In regard to lynching, Southern women are increasingly urgent in their demand that it cease. Ten years or more ago the Methodist women, then in session at Birmingham, Ala., and representing over 200,000 Southern women, uttered what is, so far as I can find, the first public protest by an organization of Southern women against the monstrous c ne that is protection to white womanhod. " test has since been emphasized b nlar pronouncements from the Woman's Inter-Racial Committees of Georgia, Alabama, Virginia, South Carolina, Tennessee, Texas and Arkansas, by many church groups of women in a number of Southern states and by State Federations of women's Clubs.

There are still prejudices to be overcome in the South as in the North; and still the influence of many stands like a stone wall; but when women get together to raise the standards of community life, the new standards will ultimately be the accepted ones. The Commission on Inter-Racial Co-operation effected that contact of the bets races which has long the dream of many individual Southern Christians. The women will embed it in Southern life as an accepted and reasonable matter of fact.

THE INTER-RACIAL COMMISSION

As we study the work that is being done by the Inter-Racial Commission in the several communities in the South, we can't but wonder if the energy and strength of this organigation is being directed in the proper channel to get the best possible results.

St. Louis Argus, 8-25-22.

We fully agree with the purpose of the organization, and believe much good will be accomplished by its existence, because its work is in the South where a better understanding between the races will go a long way toward solving the so-called race problem.

If we were a member of the Commission, we would direct our energies toward enlisting just about 12 white men and women and about 6 colored men and women in each state. We would only feel that we had an organization to do effective work when, we had succeeded in getting these well organized earnestly seeking a solution. Sufficient to say that those who make up the commission would be the most influential of the State.

When once organized all working together, we would then in the spirit of Christ lay the problem on the table for action. We don't doubt for a moment what the results would be.

The present plan of the Commission to organize communities is too large and therefore unwieldy. The best results cannot be consistently hoped for.

One of the greatest menace in the South today, is the Jim Crow law. From it springs most of the ills from which we suffer. Its bagde of inferiority placed upon the colored people of the State by the State. Hence, it encourages all other kind of deviltry that the lawless element wishes to inflict.

Much can be done by the Inter-Racial Commission if properly organized.

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Race Relations - 1922. Maryland.

Examples of Co-operation

BALTIMORE AFRO-AMERICAN

JANUARY 30, 1922

How The South Aids Negroes

Hard times in the South the past two years have not checked the movement in that section to furnish adequate educational facilities for negroes. Even in States dependent upon cotton for their prosperity, such as North Carolina and Mississippi, the work goes on. North Carolina plans to spend this year a million dollars and Mississippi $800,000 for new negro schools. Neighboring States are in the movement. More than a thousand new schools have been built with the aid of the Julius Rosenwald Fund, at a total cost of $4,000,000. No money is available from this fund without co-operation from the State where the schools are built.

Striking cases of co-operation between negroes and whites indicate the attitude of the better classes of both races toward educational problems. In Mississippi one planter built a $15,000 school for his negro tenants. In another county whites furnished the money and negroes the labor to replace every one-room school building with a modern, comfortable structure. Negro vocational schools, of which there are many in the South directed by negroes trained in Tuskegee or in Northern institutions, have many friends among Southern white people, who serve on boards of trustees and furnish needed money.

The romance of the establishment and success of some of these schools is yet to be written. Many of them even yet approximate Garfield's definition of a university—a log in the woods with Mark Hopkins at one end and a student at the other. Their buildings may not be in college Gothic, but they do real work, training hands and brains and starting the young of their race upward. Northern friends have helped them financially, but mostly their success is a monument to their founders' courage and devotion. Their record offers the best evidence of the negro's ability to help himself.

The whole story of the relations between the races in the South does not lie in the lynching statistics. The last decade has witnessed a drawing together of the leaders of both races for mutual discussion and solution of their problems. Thousands of white men and women in the South want friendly relations with their negro neighbors and aid every movement for negro uplift.

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Race Relations — 1922. North Carolina.
Examples of Co-operation.

INTERRACIAL MEETINGS

LESSENING FRICTION IN NORTH CAROLINA

Baltimore Herald
4/26/22

Winston-Salem, N. C., April 21.—As a result of conferences held between representative white and colored citizens, it is believed that the problem of segregation for the two races has been amicably solved.

Major James Hanes is leader of the movement. The city has purchased about 25 acres of land on East Fourteenth street, on which is to be located a modern school building and playground for the colored people. Lots will also be ladi off and sold to members of the race for residences.

NEGRO CITIZENSHIP

Southern Workman Hampton, Va.

Negro Citizenship

The Greensboro (N. C.) *Daily News* calls attention to what is described as a "noteworthy feature" of a recent paving contract; namely, the fact that a large proportion of it covers streets inhabited principally by Negroes.

July 1922

"It is quite a feather in Greensboro's cap to let one contract for eleven miles of paving—the largest single contract, engineers say, ever let by a North Carolina City. But it is quite as remarkable that the bulk of this huge contract has been called for by petitions signed by Negro citizens. It says a great deal for the the character of the Negro citizenship of the city. Loafers and ne'er-do-wells don't sign paving petitions. A man must be a property owner before he is interested; and in addition he must be a property owner who is determined to increase the value of his property. The Greensboro Negroes who have signed these petitions have thereby proved that they have some regard for appearances, some pride in their homes; and a man who takes pride in the looks of his residence is a man endowed with self-respect—the basis of all good citizenship.

"The *Daily News* has always maintained that the Negro citizenship of Greensboro is of an exceptionally high type, taken as a whole. The readiness of the Negroes to pay for miles of pavement in their residence sections is powerful support of that theory."

REBUILDING NEWBERN WITHOUT RACIAL BIAS

New York Times
12-24-22

Mayor and Negro Clergyman Repute Allegations Sent Here From North Carolina.

Special to The New York Times.

WILMINGTON, N. C., Dec. 23.—Repotrs said to have reached New York, that relief work in Newbern after the fire which practically destroyed the city, is being manipulated to the disadvantage of negroes, are unfounded. Investigation today among the leaders of both races brought absolute denial of allegations that white people are diverting relief supplies to their own uses and disclosed a unified effort on the part of both white and negro workers to cooperate in the rehabilitation of Newbern. The only possible basis for the rumors of discrimination lies in the fact that the City Government of Newbern is seeking to condemn certain properties in the negro section to be used as a municipal park and cemetery extension for both races, but a part of this property is owned by white people. Both white and negro property owners in the section have taken th ematetr to the courts.

It is true that the negro brick church, St. Cyprian's Episcopal, was used temporarily as a relief hospital after the fire, but it was with the consent of the rector and thec ongregation. It has been evacuated entirely and negroes are being cared for in an apartment house in the heart of the city directly opposite the City Hall.

The Rev. Robert R. Johnston, rector of St. Cyprian's Church, leader of the negro relief work and one of the most prominent negroes in North Carolina, refuted tonight the allegation that his people were being unfairly treated. He declared that his church was proffered as a relief hospital and so used, but only for a short time. The hospital was visited by the Bishop of the diocese, the Rt. Rev. Thomas C. Darst of Wilmington, who expressed himself as pleased with the work going on. The Rev. Mr. Johnston will conduct special Christmas services in his church tomorrow.

The negro clergyman said tonight that negroes of Newbern are being rapidly restored to normalcy and that the employment situation is fast improving. Three hundred and one persons, many of whom were negroes, were placed by the Federal Employment Agency last week.

Mayor Edward Clark of Newbern corroborated the statement of the Rev. Mr. Johnston and declared that everything possible was being done for the relief of negroes as well as white citizens. All relief supplies shipped to Newbern by negroes have been distributed entirely among negroes; those donated by whites have been used for both races.

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Race Relations—1922

Texas.

Examples of Co-operation

AN APPEAL

Wichita Falls Record News

To the Editor Wichita Falls Record News: Through some of our white school workers there has come to my knowledge the case of a young negro woman of our town, on whose behalf and without her knowledge, I am making this appeal. I personally do not know the case. Superintendent Clarks tells me that this young woman, yet in her teens, has shown splendid aptitude and is highly deserving. She has completed all the work within her reach in our city, and is wholly without means for going away for further study. She has rendered most acceptable service as a substitute teacher in the negro school here.

Superintendent Clark joins me in making these statements, and this appeal for funds to enable her to go away for a five-months term in order to equip herself better for serving her race. It will not take a large amount.

As a white citizen, having all my life known the negro race and having had the joy of giving them some service, I am setting forth thus briefly this appeal for this bit of uplift and humanitarian work. I put it on this high plane and state that I look at it as a rare privilege to invest a little money that will yield untold dividends in the service of humanity and God.

J. W. LOVING, 1505 Filmore St.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REL 16

Race Relations - 1922
Meetings

Georgia

PROGRAM TO WIPE OUT ILLITERACY IN GA

Pittsburgh Pa.
Americas
1/27/22

SAVANNAH, Ga., Jan. 27.—A meeting of the committee on race relations was held last Tuesday at Macon.

The purpose of the meeting was to formulate a program and to pave the way for the wiping out of illiteracy in Georgia. It was held in Mulberry Methodist Church.

The committe on women's work made report of substantial progress in their plans to better race relations by enlisting the aid of women's organizations in better colored homes, better colored churches and better colored schools. The women have formed a special sub-committee to work on each of these topics and the chairmen of these committees reported for their groups.

Rev. R. H. Singleton, pastor of Big Bethel, A. M. E. Church, Atlanta, told of the great trust that the colored people have in the Southern white men on this commission on race relations and stated that the commission has done wonders in fostering better race relations.

He said that his people does not want to meet the Southerners socially, but that they do need to receive advice and aid from them in their churches, schools and home conditions.

The state committee authorized a sub-committee on education to cooperate with the state department of education and the local school authorities on bettering colored schools.

A sub-committee on church co-operation was authorized to co-operate with the white denominations, aiding them to influence colored churchs and Sunday schools.

Walter B. Hill, of the Georgia Department of Education, discussed several phases of the educational problem. He cited the last report of Superintendent M. L. Brittian showing that Georgia ranks forty-third among the states. Mr. Hill stated that Georgia's low rank is due in part to the inadequate facilities provided for Negro children. Mr. Hill gave an account of the rural school building program being carried on with the aid of the Rosenwald fund. The commission decided to hold its next meeting in Atlanta in November.

Galaxy of Speakers Discussing Race Problem Ends Welfare Conference.

ATHENS GA HERALD
JANUARY 26, 1922

George Foster Peaboby, of New York, a trustee and benefactor of the University of Georgia, in addressing the last session of the three-day Welfare Conference, in

WHITTEE FORMULATE PLAN TO WIPE OUT ILLITERACY IN GA

Athens, Wednesday night declared that "Only by trusting one another, freeing ourselves of unnecessary fears, and working together in a Christian brotherhood," could the problems, domestic and otherwise, which challenge us today be solved.

The conference came to a close with the night's session at which among the others who featured on the program of speakers were Judge Andrew J. Cobb; Dr. R. R. Moton, principal of Tuskegee Institute; Dr. James H. Dillard president of the Jeanes and Slater boards; Dr. James E. Gregg, principal of Hampton Institute.

The purpose of the closing session was the discussion of the negro question in the South and the suggestion of its solutions. Every speaker of the evening seemed to agree that permanent solution lay in education, co-operation, and mutual understanding of the problems which present themselves to the two races.

JUDGE COBB FIRST SPEAKER

The first speaker of the night was Judge Andrew J. Cobb, who opened the session with a rare and eloquent tribute to the old time negro and declaring that since a race problem does exist in the South, it must be met with the same quality of coolness and common sense which has been so characteristic of the solution of our problems during the past. He brought out his points with many reminiscent references to the civilization of the Old South, stating that a new day had arrived and that that day must be met with new remedies for the newer conditions.

Following him came Dr. Dillard who impressed upon the delegates to the conference that education was the greatest problem that presented itself to the people of the South—education for both races the negro race in particular, in order that they might be better able to solve their own problems for themselves.

BOOKER T. WASHINGTON'S SUCCESSOR SPEAKS

Major R. R. Motor, principal of Tuskegee Institute and great negro leader, was next to address the conference. He illumined his remarks with much personal anecdote and humor and treated the race problem with a great deal of frankness. He urged that both races be frank with each other in their dealings, declaring that "Negroes must state their side of the question with frankness to the white people who are working with them for a solution. Each group must talk to the other, not about the other. I want to tell the members of my race that white people have never been more willing to listen to negroes and help them than they are today."

Moton concluded his speech by stating "that while there are some people of both races who believe that this race problem can be solved without the co-operation of the white people and the colored, I am of the opinion that the only permanent solution to this problem will come through the co-operation of thoughtful and unselfish white and colored people here in the South."

Dr. James E. Gregg, principal of Hampton Institute, a negro training school in Virginia, declared to the conference that though he was a northern man he was deeply interested in the negro problem and thought that its solution lay in a mutual effort on the part of the white and black races to solve their problems in an intelligent and common-sense manner.

MR. PEABODY OFFERS SOLUTION

George Foster Peabody, who closed the evening session as last speaker, in a broad and comprehensive treatment challenged the people of the country to solve their problems after the manner of Christ. He stated that the world was now on the seeming brink of anarchy, and that while many seemed to think there was no help for it, he thought that the great democracy of America would be able to help in the solution, if they would only co-operate and work side by side for the salvation of our civilization.

CHURCH REPRESENTATIVES CONSIDER RACE ISSUE

Pittsburgh Courier
Nov 11 1922

At the recent annual meeting of the Federal Council of American Churches which convened in Chicago one of the most important questions raised was that of inter-racial relations. The presentation of the subject was in itself a concrete embodiment of the Christian ideal. On the same platform were heard four leaders from the heart of the South, two white and two black, seeinfi the question of race relations from a Christian and common point of view.

"We never knew," said Rev. W. W. Alexander, and John J. Eagan, of Atlanta, "how much racial prejudice and friction were due to lack of understanding of the Negro people, until we began to work with Bishop Robert E. Jones and a few other Negro leaders in the South. Nor did we ever realize before how much the Negro race has to contribute to the richness of our national life." "We never knew," replied Bishop Robert E. Jones of New Orleans, the first Negro to become a Bishop in full standing in the Methodist Episcopal Church, and Bishop George C. Clement of Louisville, of the African M. E. Zion Church. "that there were in the whole world any white men so fair, so just, so courteous, so devoted to true democracy, as we found certain white leaders to be when once we began to work with them." And Mrs. Luke Johnson of Griffin, Ga., a member of one of the old aristocratic families of the South, voiced with deep feeling the Christian demand for justice for Negro women.

All the speakers, black and white, agreed that the Christian Church, the possessor of the Gospel of human brotherhood, has the supreme opportunity and responsibility for bringing about justice and better feeling in race relations. Said one white speaker: "The Churches must unitedly undertake to combat race prejudice in America. They must see to it that race distinctions do not become race discriminations. A man must be judged by his character and his usefulness, not by race. The Churches can so give to the nation the real facts regarding the racial situation that misunderstanding and prejudice will largely disappear. Many intelligent people throughout the nation believe that lynching is for one crime only, and so condone this great national sin. But figures for the last ten years will show that les sthan one-third of the lynchings were for this crime."

"No man can make me hate him," declared Bishop Robert E. Jones, in a dramatic moment; "nor will I lose heart, now that I have discovered that there are white men who are working as hard as I to secure justice for the Negro and that the Church is beginning to awake to its responsibility."

A practical program of concrete activities for the Churches was proposed and it was urged that all the Churches, colored and white, unite in promoting conferences for better understanding, in helping to form local inter-racial committees to work for racial justice and good will, and in a campaign of education concerning the Christian solution of the race problem.

ATLANTA GA EVE JOURNAL
MAY 12 1922

DR. M. ASHBY JONES ADDRESSES NEGROES

An appeal for better inter-racial and better international understanding was made by Dr. M. Ashby Jones, pastor of the Ponce de Leon Avenue Baptist church and chairman of the commission on inter-racial co-operation, at a mass meeting that filled the Central Avenue A. M. E. church Thursday night. The meeting was held under the auspices of the conference of negro city workers of the Methodist Episcopal church now in session here. Bishop I. B. Scott, of Tennessee, presided.

Dr. Jones urged that wherever there is disagreement, whether between races or between nations, the only possible means of solving the problems involved is for both groups to get together and come to a common basis of understanding and action. "The enemy of the civilization of America," he said, "is the man who won't try to agree. We can't settle difficulties by one side going off alone, laying out its own regulations and then saying that that is agreement."

Dr. Jones cited a number of instances where local organizations of both whites and negroes already had solved numerous problems in various states. He pointed out that when the Atlanta organization began to consider its problems it found that many of the so-called "race problems" could be set aside as merely problems of human adjustment and in no wise connected with the question of race or color.

"Today," said Dr. Jones, "we are seriously on the job organizing inter-racial committees in every community from Florida to Texas and from Virginia to Arkansas. We are organizing these groups of whites and negroes not only to prevent trouble but that we may build together. We have been five years on the job, we have accomplished much but there is much yet to be done."

Dr. Franklin O. Nichols, of New York City, associate director of the National Health council, and Dr. Fletcher Penn of Atlanta, stressed the importance of carrying on the health and sanitation campaigns.

The conference will close Friday night with a mass meeting at which the principal speaker will be Prof. Pezavia O'Connell. His topic will be "The Development of Democracy Through the Negro." A musical program will be furnished by the choral society of Clark university

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THE MORRIS BROWN MEET.

The meeting to be held at the Auditorium next Sunday afternoon in behalf of the Greater Morris Brown university movement well deserves the encouragement and the support not only of the negroes of the city, but of the white people as well.

This movement has as its object the raising of an additional fund to put this well-known negro institution upon a broader footing, thus enabling it to extend its usefulness and to better serve the state.

Those who are in charge of this institution have rendered marked service in emphasizing the fact that the welfare of the state can be better served by mutual co-operation between the races in the matter of elevating the standard of citizenship than it can be by racial discord.

Various negro organizations of the city are taking an active interest in contributing to this very worthy fund, and they are asking, and should receive, the help of the city.

The object of this movement will be dwelt upon at Sunday's meeting, and several well-known white citizens who know of the good work being done by this institution will participate in the program, which, by the way, is one of varied interest, a notable feature being a chorus of 500 voices.

RACE COMMITTEE TO MEET THURSDAY

The Constitution

"Lynching, Legal Aid and Health" Chief Topics for Discussion.

Atlanta, Ga.

"Lynching, legal aid and health" are the topics announced for discussion at the meeting of the Georgia Committee on Race Relations to be held in Atlanta next Thursday at the Y. M. C. A. 10-29-22

The report of the secretary, which accompanied the invitation, states that the committee has recently engaged in some successful anti-lynching activities and legal aid for the poor. Continuation and expansion of this work will be planned at the coming meeting.

Better school facilities, co-operation with the state department of health and a state tuberculosis sanitarium for negroes will also be discussed.

Dr. Ashby Jones is chairman of the committee; E. Marvin Underwood is chairman of the executive committee, and Judge Andrew J. Cobb and Judge Samuel B. Adams are vice chairmen. The women's committee is headed by Mrs. W. A. Albright and the colored committee by W. A. Bell.

GA. INTER-RACIAL COMMISSION WAGING VIGOROUS CAMPAIGN AGAINST SOUTHERN INJUSTICE

The Houston Informer 10/14/22 Houston, Tex.

Special to The Informer.

Atlanta, Ga.—The Georgia commission on inter-racial co-operation, under the leadership of Dr. T. J. Wolfter, is waging a vigorous campaign against mob violence and injustice and for the development of a public sentiment that will insure the protection of the life and property of every citizen, irrespective of color. Governor Dorsey's astounding exhibit of lynchings and other injustices was published and widely circulated by the commission and created a profound impression. The commission has drafted and is working hard for the enactment of an effective anti-lynching law.

Meantime many cases of mob violence and injustice have been investigated by the commission and legal aid has been extended in a number. Among the latter may be mentioned the notorious Williams "murder farm" case, which the commission helped to prosecute and in which convictions were secured; the case of Tom Parks, whose farm was saved from fraudulent foreclosure; the release of a Negro boy who was held in service without pay and brutally treated; the case of Asbury McClusky, now pending, in which a mob attacked McClusky's home, wounded him, and tried to drive him from the community. The commission has identified members of this mob and filed a $50,000 damage suit against them.

As much publicity as possible has been secured in these and other cases and good results are accruing. It is notable that in two recent lynchings indictments have been returned, and in one of them conviction have been secured. This indicates that great progress is being made. Some of the best legal talent in Georgia is giving every possible aid to the commission.

THE FIGHT FOR JUSTICE IN GA.

The St Louis Argus 10/27/22

A Mighty Campaign Being Waged Against Mob Violence. Inter-racial Co-operation Getting Results Through Commission.

ATLANTA Ga. Oct. 11. (Special)—The Georgia Commission on Inter-Racial Cooperation, under the leadership of Dr. T. J. Wolfter, is waging a vigorous campaign against mob violence and injustice, and for the development of a public sentiment that will insure the protection of the life and property of every citizen, irrespective of color. Governor Dorsey's astounding exhibits of lynchings and other injustices was published and widely circulated by the Commission and created a profound impression. The Commission has drafted and is working hard for the enactment of an case, which the Commission helped effective anti-lynching law.

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SENTIMENT GROWS AGAINST LYNCHING.

WOOFTER REPORTS

Atlanta Constitution 11-3-22

Important Meeting Held at Y. M. C. A. by Georgia Committee on Race Relations.

WILL CONTINUE FIGHT AGAINST MOB VIOLENCE

Legislation Will Be Sought by Special Committee When Assembly Meets Next June.

Continuance of the effort to secure effective legislation against mob violence, and the expansion of the legal aid feature which has grown up in connection with its work during the past year, were the most important steps determined upon by the Georgia Committee on Race Relations at its semi-annual meeting held at the Y. M. C. A. Thursday morning and afternoon

The responsibility for drafting and getting before the legislature an approved anti-lynching bill was delegated to a committee composed of Judge Samuel B. Adams, Judge Andrew J Cobb, Judge W. H. Barrett, Marvin E. Underwood, Mrs. J I. Fitzpatrick Miss Dickenson and Miss Rosa Woodberry. The imperative need of such a measure was strongly urged by Dr. C. B. Wilmer, Judge Adams, Mr. Underwood and others. A bill of this character, it was pointed out, was introduced in the last legislature and was favorably considered in committee, but failed to get on the calendar for passage.

Anti-Lynching Sentiment.

That there has been a remarkable growth of anti-lynching sentiment in Georgia recently was pointed out in the report of the secretary, Dr. T. J. Woofter, who said that during this year twenty-two indictments have been secured against alleged lynchers and four convictions carrying penitentiary sentences. Fifteen cases are still pending, besides a number of damage suits growing out of injuries and losses inflicted by mobs.

The state and county race relations committees have been active in a number of these cases, conducting investigations, gathering evidence and otherwise assisting and supporting local officials in their efforts to vindicate the law. The committee extended to Dr. Woofter a vote of thanks for his tireless and successful efforts in this connection.

The significance of the indictment record for 1922 was emphasized by the statement that in the thirty-seven years ending with 1921 there had been 430 lynchings in Georgia and only one indictment.

Rabbi Marx, pointing out the historic bitterness and persistence of race prejudice, expressed great surprise and gratification at the results accomplished by the committee during its brief existence of two or three years. "As a southern man," he said, "I think the south can make no greater contribution to civilization than by working out amicably its inter-racial problem, and I am not sure that the goal is much nearer than most of us suppose."

"Murder of the Law."

Dr. C. B. Wilmer made a vigorous speech, declaring that a lynching is not only the murder of the individual, but also the murder of the law and the subversion of government. The need of state legislation to prevent such occurences was stressed by Judge Adams, Mr. Underwood and others.

Mrs. W. A. Albright, of this city, made a report of the work which is being done by the woman's section of the committee, which is related chiefly to the welfare of colored woman and children in the matters of health, education and legal protection. At a meeting of this group Mrs. Albright was elected chairman, Mrs. A. R. Lawton, of Savannah, vice chairman and Mrs. C. A. Rowland, of Augusta, secretary and treasurer. Committees were appointed by the women headed by Mrs. Rowland, Mrs. Frank Smith and Mrs. J. N. McEachern.

The meeting of the committee was well attended, among those noted as present being Dr. M. Ashby Jones chairman; Dr. T. J. Woofter, secretary; Bishop L. F. Reese, Bishop Mickle, Dr. C. B. Wilmer, Judge S. B. Adams, Marvin E. Underwood, John J. Eagan, R. D. Webb, Jesse Mercer, Marion Jackson, W. W. Alexander, Dr. Faulkner, Mrs. W. A. Albright, Mrs. J. N. McEachern, Mrs. H. C. Phillips, Mrs. Luke Johnson, Mrs. Frank Smith, Mrs. Elijah Brown, Mrs. W. A. Turner, Mrs. T. J. Woofter and Miss Rosa Woodberry.

The colored state committee was represented by Bishop Williams, Prof. H. H. Hunt, Rev. P. J. Bryant, W. A. Bell and others. Speakers representing this group pledged the negro leadership of Georgia to hearty co-operation in the effort to uphold the law and improve conditions.

The next meeting of the committee was set for Atlanta in the latter part of January.

Race Relations - 1922. Georgia.
Meetings.

THE I-R COMMISSION FIGHTS FOR JUSTICE IN GEORGIA

10/14/22
Richmond, Va.
(By Inter Racial News Service.)
Richmond Planet

Atlanta, Ga., Oct. 10.—(Special.) The Georgia Commission on Inter-Racial Cooperation, under the leadership of Dr. T. J. Wolfter, is waging a vigorous campaign against mob violence and injustice and for the development of a public sentiment that will insure the protection of the life and property of every citizen, irrespective of color. Governor Dorsey's astounding exhibit of lynchings and other injustices were published and widely circulated by the Commission and created a profound impression. The Commission has drafted and is working hard for the enactment of an effective anti-lynching law.

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GOVERNOR LOWDEN'S COMMISSION REPORT

The St. Louis Argus, Missouri

The one advantage that the report of the Commission on Race Relations appointed by Governor Lowden of Illinois some three years ago, is that it will have a hearing before the bar of public opinion. 10/20/22

So far as we have been able to see, there was nothing new discovered by the Commission. But conditions as they actually exist are recorded and made a part of the report which will be officially sent throughout the country.

As it should be, the report mentions the injustices and discriminations which are practiced against the Negroes not only during and following racial clashes, but points out that the practice is generally in the courts, by police officers, deputy sheriffs, militia and other petty officers at all times.

The added strength in the report lies in the fact that the Commission was composed of twelve members, six of whom were white and six were colored. The worked sympathetically together and by so doing, they found that after all, there is a kind of sympathetic relation between mankind. The better we know each other the less friction there is between us. Each member has expressed himself as having been greatly benefitted by the contact. Therefore their testimonies should have a deal of weight upon the minds of the public, and their recommendation given more than passing notice.

REFUSE TO QUIT HOMES

The Brunswick Ma

COLORED IN GA. HOLD MASS MEETING WITH WHITE GEORGIANS. 11-25-22

Athens, Ga, Nov. 22, 1922—Two hundred colored people and 50 white farmers of Oconee county held a mass meeting, according to reports published here today, after notices were posted on several colored churches and lodgerooms, Sunday, warning them to leave before the end of the year.

The colored people at the meeting adopted a resolution declarating confidence in the law-abiding white citizens of our county; and further, "that we will not be driven from among the white people whom we know to be our friends without first giving them an opportunity of protecting us."

Oconee county has been thrown into tumult on various occasions during the last year. State officers' attention has been called to the numerous cases of night riding by masked men in which, reports say, colored men were taken from their homes and flogged.

The county grand jury recently returned indictments against white persons after the lynching of three colored men. No convictions were obtained.

ATTACK IS MADE ON LYNCHING EVIL

Atlanta Constitution
12-5-22

Vigorous Address Given Out to Public by Group of Representative Southern Methodist Women.

Using the defeat of the Dyer anti-lynching bill to give point to their utterance, the group of representative Southern Methodist women who gathered in Atlanta Monday from thirteen states for a three-day conference on Christian principles in race relations, issued Thursday a vigorous address to the public relative to the lynching evil, calling upon the authorities of the several states and counties for its complete suppression and upon the citizenship, the pulpit and the press for their united support to this end.

They further pledged themselves, individually and in an official capacity as representing the social service leadership of a quarter of a million organized Methodist women, to a persistent campaign for law enforcement and for such additional anti-lynching laws in the several states as may be needed.

Attack On Lynching.

The statement follows, together with the names of the women sponsoring it:

Whereas, the defeat of the Dyer anti-lynching bill, which provided for the federal control of lynching, has thrown the whole responsibility back upon each state for removing this hideous crime; therefore,

Be it resolved, that we, the commission on race relations of the woman's missionary council, Methodist Episcopal church, south, the conference social service superintendents and other officers in conference in Atlanta, Ga., December 4-6, 1922, do now demand of the authorities of the several states that they make good their claim proving their competency to abolish mob violence and lynching.

That we assume our responsibility as citizens for the protection of human life and hereby call upon all the people of all the states, upon the pulpit and upon the press to join in an insistent and persistent agitation against this barbarous practice.

That we formulate plans for an organized movement in behalf of adequate state laws and law enforcement.

Mrs. Luke Johnson, Atlanta, Ga.; Mrs. L. P. Smith, Dallas, Texas; Miss Estella Haskin, Nashville, Tenn.; Mrs. W. A. Newell, Winston-Salem, N. C.; Mrs. A. B. Smith, Nashville, Tenn.; Mrs. W. J. Piggott, Irvington, Ky.; Mrs. L. W. Alford, McComb, Miss.; Mrs. L. S. Arrington, Augusta, Ga.; Mrs. T. A. Bennington, Parkersburg, W. Va.; Mrs. Harvey Boney, Rose Hill, N. C.; Mrs. T. J. Copeland, Baltimore, Md.; Mrs. W. T. Cunningham, Natchitoches, La.; Mrs. Frank Eanes, Lakeland, Fla.; Mrs. T. M. Francis, Montgomery, Ala.; Mrs. Charles W. Griffin, Eastman, Ga.; Mrs. S. W. Henry, Allendale, S. C.; Mrs. R. L. Kenton, Fort Mill, S. C.; Mrs. T. G. Lowry, Newbern, Tenn.; Mrs. R. P. Moody, Maysville, Ky.; Mrs. W. L. Morrison, Nashville, Tenn.

Mrs. W. V. Pittman, Winona, Miss.; Mrs. R. H. Potts, Leesburg, Va.; Mrs. J. C. Rawlings, Owensboro, Ky.; Mrs. Oscar Reinhart, Birmingham, Ala.; Mrs. F. L. Siler, Franklin, N. C.; Mrs. A. W. Albright, Atlanta; Mrs. R. J. Atkinson, Atlanta; Mrs. Frank Atlee, Atlanta; Mrs. L. M. Awtrey, Acworth, Ga.; Mrs. W. W. Baskin, Carrollton, Ga.; Miss Mary DeBardeleben, Norman, Okla.; Mrs. Frank Harwell, Atlanta; Miss Frances Howard, Atlanta; Mrs. J. M. Lathan, Atlanta; Mrs. Sara K. Lowder, Atlanta.

Mrs. C. A. Mauch, Atlanta; Mrs. R. B. Smart, Atlanta; Mrs. J. N. McEachern, Atlanta; Mrs. Howard Park, Atlanta; Mrs. Helen B. Pendleton, Atlanta; Mrs. Will Reeves, Calhoun; Mrs. Wallace Rogers, LaGrange; Mrs. W. A. Smart, Atlanta; Mrs. W. A. Turner, Newnan, Ga.; Mrs. J. C. White, Atlanta; Mrs. W. J. Young, Atlanta; Mrs. R. H. Wynn, Shreveport, La.; Mrs. George Matthews, Fort Valley, Ga.; Mrs. Elijah Brown, Atlanta.

RACIAL CONFERENCE ENDS WEDNESDAY

Atlanta Constitution
12-7-22

Methodist Women Devote Last Session to Study of Welfare Problems.

The social service institute which brought together at the Y. M. C. A. Monday morning fifty or more Methodist women from all parts of the south for the study of Christian principles as applied to race relations, ended a very full three-day program late Wednesday afternoon.

The last day was devoted largely to open conference as to the best means of acquaintance women of the church with the various welfare problems.

Lynching Discussed.

It was the sentiment of the group that the responsibility for abating the lynching evil must now fall with heavier weight than ever upon the officials of the various states, and that the good citizenship of the south must demand more insistently than ever that mob violence be utterly and forever eliminated. A number of legislative measures were suggested as desirable to this end. Among the remedies suggested were: A law, like that of Alabama, which makes sheriffs subject to removal by the state supreme court for neglect of duty in such cases; or provision, as in Tennessee, for a state constabulary; and a law providing for the fining of counties that permit lynchings, as in South Carolina.

One of the most interesting features of the entire conference was an address Wednesday afternoon by Prof. George Carver, of Tuskegee institute, together with a remarkable exhibit of food and mineral products developed in his laboratory from sweet potatoes and peanuts.

Carver's Discoveries.

Professor Carver's many important discoveries of new uses for the peanut, 160 in all, have won for him the title of "The Goober Wizard." There were samples of milk, buttermilk, cream, sherbert, coffee substitute, worcester sauce, vinegar, fruit beverages, salads, pickel, relishes, mock oysters, soap stock, washing powder, lard compound, salad oils, ink, dyes, dandruff cure, complexion cream and what not—all produced from the lowly peanut.

No less amazing was the exhibit of sweet potato products, including flour, topioca, confections, yeast, starch, coffee substitute, molasses, paints, pie filler—even after-dinner mints and lemon drops—just a few of the 118 such products which he has developed. Well along in the experimental stage, he said, is the production of sweet potato rubber, which may yet yield startling results of the greatest economic value.

Colored Clays.

Then there were the clays, yielding colors innumerable and of rare beauty, many of them suitable also for the manufacture of porcelains. Professor Carver says that Georgia is peculiarly rich in this resource, which yet is almost wholly undeveloped.

All these discoveries which can be utilized, Professor Carver has gladly released. His motive, he says, is primarily that of public service by helping to increase the nation's food supply and wealth. He proposes to keep tittle only to those manufacturing processes which require patenting for the public's protection. So far he has made no effort to commercialize his discoveries.

The lecture was given the closest attention by a large group that included a number of Atlanta business men.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 16

Race Relations - 1922.
Meetings,
General

THE UNKNOWN TRAGEDY

To be a Negro woman differs materially from the estate of white womanhood only in the lack of proper opportunity and environment for development and social progress which the fact of belonging to the Negro group in this country entails. For womanhood is ONE, and admits of no compartments and divisions, except as decreed and maintained by the caprice of the prevailing social system of the given period. There is no white, no black womanhood with God. In organic and functional character, women are the same—*they are one.*

Differences in women, as in all human beings, are differences of merely cultural advancement and social limitations.

Excluded and Exploited.

Herein lies the tragedy of the Negro woman. The dominant influence of our semi-pagan social system shuts in the Negro woman to herself. This excludes her from that free contact with those civilizing influences that are the product of a common social heritage and achievement. Even the public institutions of society and of the local community close their doors in her face. The world cares not, nor provides for her expressional activities on higher lines. It rather discounts the contribution she has made, and that which only she can make, toward social progress. She has been made the object of derogatory comment, if not indeed the butt of open ridicule. Her sacred maternal instincts and her womanly yearnings and aspirations have been treated as though they were but the outreachings of brute strivings. It has been the tradition of the white community to ignore her in all of its affairs except to employ her as the most menial servant and then often at the cost of sheer exploitation of her strength and powers as a servant.

She has been the southern domestic, nurturing and building the new generation of the white south. For this she has paid a dreadful toll in terms of low wages, drain upon her physical vitality, and otherwise, as only eternity can tell. In common with her ill-faring helpmate, the Negro man of the South, her labor has been for the past fifty years, largely the foundation upon which great estates and fortunes of the South have been built, she remaining herself poor and unappreciated as an economic factor.

Survives the Bitter Cup.

Moreover, sad to relate, for 300 years she has been the prey of the unmoral and immoral influences of an unethical civilization. She has suffered in silence, the approaches and the reproaches of the unprincipled elements of every race group within the community. How she has withstood such surging of evil forces for these centuries, all the time gaining ground and saving herself amid the rapid, heartless currents by the innate force of her womanly character, is to our thought, one of the marvels of the ages.

And yet she did it! No dominant public sentiment favored her; the desirable institutions of society debarred her; the masculine strength of her race was impotent to defend her; her economic condition baffled her. No mob, howling rampantly in its boasted defense (?) of white womanhood, has stood guard, ready with hemp and fagot in hand, to defend the sanctity of NEGRO womanhood. Despite the tragedy of it all, the Negro woman has forged ahead, and, by her inherent qualities of womanhood, thro her silent suffering and astounding patience and progress, has at last evoked the attention of other women than herself.

A Ray of Hope.

Concerning this tragedy and this transformation in the life Negro womanhood, Mrs. Luke Johnson, notable exponent of the group of new Southern white women, spoke in sincere, sympathetic speech before the Annual Meeting of the Woman's Home Missionary Society of the Methodist Episcopal Church held some time ago in Providence, R. I. Said she: "I represent a group of southern women who are working to create public sentiment that shall recognize the worth of every human being and secure justice for black as well as white. We have a committee on inter-racial co-operation, and we are trying to shoot through every organization in the

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people have grown up and we have not realized it. I selected ten women who seemed to be representative and invited them to meet me the next day. They questioned my motives and met me in a frigid way at the home of Mrs. Booker T. Washington. I read from God's word and offered prayer and the Holy Spirit broke down the barriers between us. All day long I sat in the library with those ten Negro women. I said to them, 'Can you speak to me from your hearts?' 'Yes, if you can stand it.' They showed me a Negro woman's soul, a Negro mother's heart. My soul was open and not closed to their cry, because of such tragedy as I did not know was on earth. They had been as nothing to me. The divine compassion of the Son of God came into my soul. At a meeting in an 'upper room' your own Bishop, Jesus, said 'I am praying God to make me patient with myself, make me patient wtih thyself.' I marvel at their patience.

"A movement has arisen among us that we cannot measure. We took four colored women to speak to a company of 100 white women—every one a leader of women. These four did the work. They unbared their souls, and 100 white women have gone throughout the south to tell the agony of the colored women. We said to them, 'What do you want?' They replied: 'We want what you have. You have a decent place to live; a decent place for your children. You have educational advantages and protection of life,' The women of the south said, 'You shall have it.' White men are working with Negro men in 1,000 places. We have done enough talking; we are going to plough down to the bottom of things. A program has been sent down to every auxiliary and effort is to be made to reach every state legislature."

The Humanitarian Epoch.

Thus Mrs. Johnson has given the nation, if not our new magna charta, certainly our source book of the beginnings of a constructive program for civic and social progress in the nation. Realization of the problem in all its essential phases is the first requisite, and organization to meet and solve it is next.

The awakening conscience and open mind of our southern white friends —men and women—is assured. The process of organization moves on encouragingly. Already there are organizations of these forward looking social reformers set up in hundreds of counties throughout the south. In their clubs and Federation meetings, on their programs, and in state conventions and legislatures, good white women are telling the story of the tragedy of Negro womanhood; they are plowing down to the heart of the problem, and insisting on its intelligent and humane solution. They are saying to our group of intelligent, aspiring women "what you strive for is legitimate and, if our efforts can avail anything, you shall have what you ask."

These social advances are being made possible by the working of the leaven of Christian democracy—the unique doctrine of the Church of Jesus Christ. His view of the worth of human values is looming into larger proportions from the background of the cross of Christ, and the truth of individual human worth and Christian brotherhood is breaking the bands that hider humanity in its effort at the largest possible development under God.

The unknown tragedy of Negro womanhood is becoming known, and to her, the Master is saying "woman thy faith hath saved thee: go in peace."

—Southwestern Christian Advocate.

RACE CO-OPERATION

The New York World 11/16

IT seems to us, after a careful survey of the article, that Mrs. George Madden Martin's "Race Co-operation" in McClure's for October is on the whole a favorable presentation of facts showing sincere efforts on the part of leaders of the white South to work side by side with the Negro. While there are a number of objectionable things in it, from our point of view, we still feel that it contributes much to the struggle of the Negro for self-dependence It illustrates more than anything we can think of the necessity of Negroes standing on their own legs and solving their own problems. Mrs. Martin doubtless is sincere; she has written some very fine short stories of Negro life; she is desirous, it is clear, to bring about a "better understanding between the races."

In this respect she loses sight of a number of things. We do not know and have no means of finding out just how old she is, but one thing to our mind is certain. Like Mrs. W. H. Felton, the recently elected Senator from Georgia, she is reactionary. She believes in the Moton type of leadership. In her article she reproduces a picture of James Weldon Johnson and the nomadic head of Tuskegee.

This picture, if we are not mistaken, was taken at Seth Low's funeral—God only knows how long ago. Furthermore, in her symposium of opinion she quotes four colored "leaders" and twenty-two white; she uses four pictures of colored men, the two mentioned above and Dr. John Hope of Morehouse College and Isaac Fisher of Fisk, as against eleven of white Southern men leaders.

These are probably trivialities, but they nevertheless mirror the outlook of the author and of the South. Still, as we said at the outset, there is a lot in the article to commend the efforts of the race co-operators. For example, this we think is a pretty bold statement, coming as it does from one who "has known the Negro in the 'black belt' of Mississippi, in Louisiana and Florida, in the rice country of Carolina, and has lived 'side by side with him in rural Kentucky'.":

"A serious obstacle to a proper consideration of the Negro question lies in popular and mistaken notions of the Negro. There is no predominating Negro type. Alfred Holt Stone one of the largest and most successful planters of the Mississippi delta region, in an address at the University of Virginia said on this question: 'There is no such concrete thing as the Southern Negro, just as there is no such definite and delimited individual as the Southern white man. The Negroes present a large variety of differences of complexion, native intelligence, education, inherited and acquired characteristics, temperament and disposition. In short, they differ among themselves in all those respects which differentiate individuals and groups of any and every other race.'

"In other words, the white man in the United States will never see the Negro as he is until he sees him as an individual, and sees his case as an individual case."

This, as we said, is pretty outspoken, and we commend Mrs. Martin for it.

Let us hope that the "South at large" to which she appeals will take the article in the spirit in which it was written.

Race Relations – 1922.

Meetings

Delaware

Colored Citizens of Delaware Discuss Industrial-Economic Program

Philadelphia Advocate

Dr. Emmett J. Scott of Washington, D. C., Principal Speaker

The Colored citizens of the State of Delaware are in a very direct way seeking to promote a program of industrial and economic development. For the past few weeks number of important conferences have been held in sections of the State to which many prominent speakers have come and discussed problems of industrial and economic importance in race development.

8-5-22

Perhaps the most important gathering of citizens of the State of Delaware ever to hold a meeting to discuss and promote definite plans for racial development along financial lines was held at Ezion M. E. Church, Wilmington, Delaware, on Monday evening, July 31st.

By special invitation, Dr. Emmett J. Scott, of Washington, D. C., was asked to be the principal speaker at the conference. Dr. Scott was accompanied by Attorney James A. Cobb, a leading attorney of Washington, D. C., and Norman L. McGhee, his secretary. The party was met at the station in the afternoon by members of the Committee on Arrangements, composed of some of the most important citizens of the State of Delaware, and conveyed in automobiles to the residence of Dr. S. G. Elbert. A special dinner was served to the party at the residence of Charles Byrd.

Through the efforts of the Committee on Arrangements, of which Dr. J. Bacon Stubbs was chairman, and the important sub-committees of which Rev. W. C. Thompson was chairman of the Ministerial Committee, Dr. S. G. Elbert, chairman of the Entertainment Committee, and Prof. J. M. Coulbourn, was chairman of the Music Committee, the conference was attended by a large and enthusiastic group of citizens of Wilmington and the surrounding Delaware cities.

Among the members of the various committees were: Rev. C. W. Stewart, Rev. H. C. Jones, Rev. B. T. Moore, Rev. J. W. Brown, Rev. H. G Scott, Rev J. H. Bell, Rev. E. S. Rice, Rev. Faust, Prof. W. C. Jason, Dover, Del., Rev. Mackall, Middletown, Del., Rev. F. L. Tomlinson, Townsend, Del., Rev. J. L. Parker, Newport, Del., Rev. E. L. Langford, Buttonwood, Del., Rev. J. L. Taylor, New Castle, Del., Rev. Edward Green, Delaware City, Del., of the Ministerial Committee.

Dr. H. Clay Stevens, Charles Colbourne, Dr. Conwell Banton, E. L. Jones, Isaac Gibbs, Frank Ashton, Dr. John O. Hopkins, Mrs. Alice Dunbar-Nelson, John H. Woodlen, Dr. George Sykes, Dr. L. Douglas Giles, Caleb G. Laws, Chas. H. Minus, William E. Grinnage, S. R. Nichols, Dr. F. T. Jamison, Miss E. B. Kruse, Mrs. J. B. Stubbs, Harry Irons, John Thompson, Dr. Harland Cuff, Barrett Jackson, Edgar Sterling, William G. Heatz, William E. Gunby, Dr. Henri Pipes, Victor Dorell, James Winchester, Dr. E. L. Henry, Dover, Del., Mrs. Nellie Robinson, Middletown, Del., Miss Alice Kenny, Delaware City, Del., Shade Boyer, Delaware City, Del., George Pierce, Middletown, Del., members of the Entertainment Committee.

Mrs. John H. Woodlen, Miss Mae Brooks, Mrs. George Sykes, Mrs. Annie Kennard, Mrs. H. C. Stevens, Mrs. W. C. Thompson, Howard Gibbs, Roland Milburn, Mrs. C. M. Pipes, E. M. Loatman, Frank Weldon, Leal Collins, Samuel Finkney, L. R. Redding and George Whitten, members of the Music Committee.

Dr. Scott in his address before the conference said in part:

"(1) To help Colored people in business. (2) To help Colored people build homes. (3) To help Colored people build churches, schools, colleges, hospitals and other worthy institutions. (4) To help Colored fraternal institutions in their building programs. (5) To help supply financial assistance to every Colored man and woman, or group of Colored men and women, for every worthy object, where proper security is given and a profit to the company is certain.

"It is the belief of the management that the Allied Industrial Finance Corporation will eventually include the whole group of Colored banking establishments and serve as a clearing house for these banks, for Life and Fire Insurance Companies, for manufacturing companies for Colored business generally. The corporation will also serve as a financial reservoir for the development of industry among the Colored people of the United States. The enterprise is to be owned by and operated wholly in the interest of and for the economic development of the race."

DELAWARE INTER-RACIAL SOCIETY MEETS

Wilmington Advocate

The Delaware Inter-Racial Society met last Friday evening at Friends' Meeting House. The main topic under discussion was playgrounds.

On June 8, the committee inquired into the playground facilities for Negro children. Upon learning that but one playground was supported by the city for Negro children, a special committee was appointed to meet the Board of Park Commissioners and endeavor to create interest for more playgrounds. The commissioners were sympathetic and promised all in their power to improve conditions.

10-7-22

The following resulted from many conferences:

Playgrounds opened and operated in South Wilmington, where the use of the lot was donated by Jefferson Coage; over Eleventh street bridge, where the lot was donated by William Coyne; a Daily Vacation Bible School in School No. 22; Walnut playground, where a second worker was provided.

The committee is greatly encouraged and hopes to obtain a playground in the western part of the city for Negro children.

During October a special drive for recreation and playgrounds will be launched by the Red Circle Community Club and it is earnestly hoped that many citizens will be interested and contribute to this cause.

The committee in charge of playgrounds for Negro children consists of Mrs. George T. Whitten, president; Miss Elsie Bryant, secretary; Dr. H. C. Stevens, treasurer; Miss Charlotte E. Slowe, Miss Alice A. Whitten, Mrs. Samuel E. Henry and Miss J. Macklin Beattie.

Race Relations – 1922

D.C.

Meetings

WASHINGTON PLANS INTER-RACIAL CO-OPERATION MEETING

Cleveland O. Call

Leaders of Both Races Urged to Assist in Bringing About Better Understanding Between Races

3/4/22

WASHINGTON, D. C., March 4.—Invitations have been sent to leaders among both the white and colored people of Washington asking them to meet Dr. W. W. Alexander, Director of the Commission on Inter-Racial Co-operation, at the First Congregational Church, 10th and G streets, N. W., on Tuesday, March 7, 1922, at two-thirty P. M.

In the call which was signed by Rev. Jason Noble Pierce, Pastor of the First Congregational Church, Washington's leading Congregational Church; Dr. D. Butler Pratt, Dean of the School of Religion of Howard University; Dr. Emmett J. Scott, Secretary-Treasurer of the Howard University; Dr. Charles H. Marshall, a prominent physician of the District of Columbia; Mr. John R. Hawkins, Financial Secretary of the A. M. E. Church; and Mr. William Knowles Cooper, General Secretary of the Y. M. C. A., twelve representatives from each race have been extended invitations to be present.

Dr. Aleandexr has a significant story to tell of the work already accomplished by the Inter-Racial Commission, and of the plans which are being made to bring about better understanding and co-operation between the races. The subject of Racial Co-operation will be discussed with a view to the beginning of a movement in Washington.

Race Co-operation in the South Cultivating Better Relations

N Y G TIMES

OCTOBER 15, 1922

To the Editor of The New York Times:

As a negro I am deeply interested in the various movements having for their object the cultivation of better relations between the races and the dissemination of information which will tend to remove misunderstandings, especially in the South. My connection with the Inter-racial Commission has led me to believe, in the language of George Madden Martin, that "it represents the most enlightened conscience of the South, white and black, and is the most philosophic step yet taken to promote justice and good-will between the races." This opinion is held by a large and growing number of well-informed, forward-looking negroes in the South, and while we do not expect the miraculous to happen and the race problem to be solved overnight, there is a growing confidence that here at last, in the Inter-racial Commission, has been found an organization which by its vision, spirit and method is destined to work out a solution of this problem just and fair to all concerned.

That this process is actually going on under the direction of the Inter-racial Commission is brought out clearly in your article on "Race Co-operation," and instances can be duplicated many times and in every State in the South. It might interest your readers to note a few of these.

At the call of Governor Morrow, three years ago we held our first State Inter-racial Conference in Louisville. Delegates, white and colored, were present from every section of the State. The spirit of unrest, suspicion and bitterness on the part of the colored people was the outstanding characteristic of the conference. A year ago the second State Inter-racial Conference was held. This conference was characterized by an absence of bitterness and suspicion on the part of the colored people. This change of attitude can be accounted for by the fact that during the year the negroes of Kentucky had come in contact with their white friends around the conference table, had thrashed out their differences, had seen the Inter-racial Commission actually at work, securing for them better schools, justice in the courts, better traveling facilities on railroads, better treatment by the public press, improvement along industrial lines, and had been surprised as well as gratified to find so many open-minded, friendly, kindly disposed white people who were anxious to co-operate with them in removing the handicaps under which they suffer and to secure for them justice and fair play. The Commission on Inter-racial Co-operation in Kentucky has through the year now closing continued to grow in the confidence of the colored people, and has further reduced the spirit of unrest and suspicion.

Warren County is the largest strawberry-growing county in the State. The Strawberry Shippers' Association of this county for years had steadfastly refused to admit colored people, and colored farmers were, therefore, debarred from the privileges of the association and were, as a result, unable to engage in this productive industry. Through the influence of the Inter-racial Committee for Warren County, the Strawberry Shippers' Association last Winter threw down the bars and admitted colored people to its membership. As a result a large number of colored farmers have entered the strawberry industry.

The Superintendent of Public Instruction is a member of the Kentucky Inter-racial Commission and has constantly sought the co-operation of the commission in improving the condition of the colored people along educational lines. As a result, a colored man has been appointed Supervisor of negro high schools and Assistant Supervisor of rural high schools; the Normal and Industrial Institute for colored people, located at Frankfort, is being so reorganized as to be given college rank; plans are being worked out by which the colored high schools of the State, meeting the required standard, are to be accredited by the State so that colored graduates from these high schools seeking admission into colleges and universities that accept colored people will be admitted without examination; the Department of Education has asked the co-operation of the Inter-racial Commission in an effort to establish a second Teachers College for negroes, to be located in the western section of the State.

The Inter-racial Committee for Jefferson County, in co-operation with the editor of The Louisville Evening Post and others, has secured a promise from the Board of Water Works of the City of Louisville for the building of a swimming pool for colored people as adequate and complete as the one already built for white people. In the conference with the Board of Water Works, where this matter was presented, representative white people insisted that this was one of the things the board could not afford not to do. It was brought out further that justice was the basis of good-will and mutual understanding. The colored members of the committee were surprised and greatly encouraged at the manifest spirit of justice and fair play on the part of their white neighbors.

An unexpected door has been opened for the presentation of the work of the Inter-racial Commissoin to the white colleges of the State by the Director of the commission, who is himself a negro. He has already appeared before a number of representative colleges and has appointments to speak to a number of others. His reception by the student bodies has been hearty and enthusiastic. In these addresses to white institutions of learning effort is made to present information as to the progress, ideals and aspirations of the negro race, as well as the spirit and method of the Inter-racial Commission.

JAMES BOND,
Director Inter-racial Commission for Kentucky.

Louisville, Ky., Oct. 6, 1922.

THE FIGHT FOR JUSTICE IN GEORGIA.

Interracial Commission Waging Vigorous Campaign.

By Interracial News Service.

National Baptist

The Georgia Commission on Inter-racial Cooperation, under the leadership of Dr. T. J. Wolfter, is waging a vigorous campaign against mob violence and injustice, and for the development of a public sentiment that will insure the protection of the life and property of every citizen, irrespective of color. Governor Dorsey's astounding exhibit of lynchings and other injustices was published and widely circulated by the impression. The Commission has drafted and is working hard for the Commission and created a profound enactment of an effective antilynching law.

Meantime many cases of mob violence and injustice have been investigated by the Commission and legal aid has been extended to a number. Among the latter may be mentioned the notorious Williams "murder farm" case, which the Commission helped to prosecute and in which convictions were secured; the case of Tom Parks whose farm was saved from fraudulent foreclosure; the release of a Negro boy who was held in service without pay and brutally treated; the case of Asbury McClusky, now pending, in which a mob attacked McClusky's home, wounded him, and tried to drive him from the community. The Commission has identified members of this mob and filed a $50,000 damage suit against them.

As much publicity as possible has been secured in these and other cases and good results are accruing. It is notable that in two recent lynchings indictments have been returned, and in one of them convictions have been secured. This indicates that great progress is being made. Some of the best legal talent in Georgia is giving every possible aid to the Commission.

Race Relations—1922. Ark.

Meetings.

Arkansas Women Endorse Measures for Race Amity

New York Age

Women's Division, Arkansas Committee on Race Relations, Held Conference in Little Rock on April 13-14

4/29/22

Prominent Women Present

Resolutions Declare For Man's Chance and Square Deal to Negro Race---Appreciate High Standard of Virtue Among Colored Women

(Special to THE NEW YORK AGE).

Little Rock, Ark.—Believing that the South has "a peculiar call to a high service" in the problem of race difficulties with which the country has often been faced, a group of white women met in conference in Little Rock Thursday and Friday, April 13 and 14, and adopted resolutions endorsing several measures for improving conditions surrounding the Negro race in the South.

The conference, held at the Hotel Marion, was a meeting of the women's division of the Arkansas Committee on Race Relations. It was called for the purpose of conferring with Mrs. Luke Johnson of Atlanta, Ga., field secretary of the Race Relations Committee of the South. There was a large attendance of representative women from over the state, leaders in church and civic organizations. After a two-day session, the resolutions given below were adopted.

They were drafted by a committee consisting of Mrs. Ben M. Witt, Little Rock; Mrs. J. G. Jackson, state secretary of the Baptist Women's Missionary Association, Little Rock; Mrs. David Terry, Little Rock, chairman of the Advisory Board of the Negro Y. W. C. A.; Mrs. Fred Elza, Benton, president Little Rock M. E. S. Conference; Mrs. W. D. Reeves, Helena, chairman representing the state welfare association, and Mrs. Minnie U. Rutherford Fuller, Magazine, state president W. C. T. U.

Personnel of Conference.

Those attending the conference were: Mrs. W. D. Reeves, Helena, chairman, representing the State Welfare Association; Mrs. Clio Harper, Little Rock, state president of the Christian Women's Missionary Association; Mrs. Dowdy, Batesville, representing North Arkansas M. E. South Conference; Mrs. Fred Elza, Bentan, president Little Rock M. E. S. Conference; Mrs. S. G. Smith, Conway, chairman Social Service Committee North Arkansas M. E. South Conference; Mrs. Lora Goolsby, Fort Smith, ex-president Fort Smith District A. F. W. C.; Mrs. W. E. Massey, Hot Springs, state president U. D. C.; Mrs. R. Y. Phillips, Malvern, Presbyterian church.

Mrs. Minnie U. Rutherford Fuller, Magazine, state president W. C. T. U.; Mrs. A. W. Troupe, Pine Bluff, president Women's Club; Mrs. Kenneth Stewart, Texarkanna, president Camden District A. F. W. C.; Mrs. David Terry, Little Rock, chairman Advisory Board Negro Y. W. C. A.; Mrs. Ben M. Witt, Little Rock, Christian church; Mrs. Lula A. Markwell, Little Rock, chairman Censor Board; Mrs. H. L. Remmel, Little Rock, chairman, Mrs. W. P. McDermott, Little Rock, Pulaski county probation officer; Miss Erle Chambers, Little Rock, ex-secretary State Tuberculosis Association; Miss Martha Allis, Little Rock, secretary Pulaski County Tuberculosis Association; Mrs. J. G. Jackson, Little Rock, state secretary Baptist W. M. A.; Mrs. W. H. Pemberton, Little Rock, M. E. S.; Mrs. Ben D. Brickhouse, representing city of Little Rock, and Mrs. H. H. Foster, president, church.

Text of Statement.

The conference expressed its view on the race question as follows:

"The Constitution of the United States was born in a life and death struggle for life, liberty and the pursuit of happiness. Gladstone pronounced this constitution to be the greatest production of the mind of men. The protections guaranteed in this constitution were won by our forefathers after thousands of years of warfare and assassination. Unless the constitution be sacredly upheld by the duly constituted authorities, the personal and collective security of America will be swept away and she will live in terror and dread of violence at the hands of unknown and unauthorized forces. Thomas Jefferson gloried that he had a part in giving the citizens of this country laws that would protect every citizen and secure to him fair trial before a jury, if accused of crime.

"We therefore declare our fidelity to the basic principles of American government, and to the flag which protects our lives, our homes and the sacredness of our persons and in all fairness we demand at the hands of public officials the same protection for the lowliest and most helpless, not only of our own race, but of this other race to which we are bound by cords which cannot be broken.

"We view with alarm the cheapness of huma nlife and call for a re-establishment of faith in human rights and justice, in the handling of the vilest criminal of all races and colors.

Racial Supremacy.

"As members of a race which numbers but one-fourth of th world's population, we recognize that it is the race with the greatest eathly powers. Since the test of character in an individual or race is not to be found in the attitude or treatment of those on equal battle ground, but those who are helpless and whose term of opportunity has been shorter than one's own, we appeal to our race to demonstrate its claim of superior qualities in a bigness and breadth of soul which will reach out and give a man's chance and a square deal to those races who are our peculiar responsibility.

"Such a course will enable each race to reach its best achievement and will aid the South and the nation in bringing these two races to more confidence.

Womonhood.

"We recognize that the degredation of woman is the doom of any race and that among the numbers of underlying causes of the present racial situation in America is the lack of respect and protection for Negro womanhood. Recognizing with sympathetic appreciation the high standards of virtue set by the best element of Negro women, we pledge ourselves to an effort to emphasize the single standards of morals for both men and women to the end that righteousness may prevail and may be assured, not to one race but to both.

"Believing that silence and inaction in the face of undisputed evils paralyses the soul, we, the women of this committee in annual session assembled, pledge ourselves to a calm and unimpassioned study of this whole question, and to active participation in all worthy efforts to make our country a better place in which even the weakest and most unprotected may live in peace and good will."

AMERICA DISGRACED BY LYNCHING HABIT

Birmingham

Methodist Bishops Declare It Must Be Utterly Abolished.

5/13/22—By wire

Hot Spring, Ark., May 8.—The official weight of the Methodist Episcopal Church, South, numbering two and a quarter million members, was thrown into the balance against lynching by the Quadrennial address of the College of Bishops to the General Conference now in session here. Having commented on the Negro's "commendable zeal" in the effort for education and on the remarkable progress made by the race since it emerged from slavery, the bishops continue:

"We urge our people to do all they can for the uplifting of the Negroes in preparation for a safe and helpful citizenship. This implies that they shall have complete justice where their lawful rights are concerned. We especially urge that everything possible be done to prevent lynchings, which are no less a disgrace to those who engage in them than they are an outrage upon the helpless victims. This crime of crimes, which is not only a complete subversion of law but a stroke at the very life of law itself, has discredited our nation in the eyes of other civilized nations and brought undying obliquy upon many of the State of the Union. It is hoped that the States will contin legislate against this crime and that the public con speedily so aroused be utterly abolished."

America Disgraced By Lynching Habit.

Negro Star

METHODIST BISHOPS DECLARE IT MUST BE UTTERLY ABOLISHED.

Wichita, Kansas

5/12/22

HOT SPRINGS, ARK, May 12,—(Special) The official weight of the Methodist Episcopal Church, South, numbering two and a quarter million members, was thrown into the balance against lynching by the Quadrennial Address of the College of Bishops to the General Conference now in session here. Having commented on the Negro's "commendable zeal" in the effort for education and on the remarkable progress made by the race since it emerged from slavery, the bishops continue:

"We urge our people everywhere to do all they can for the uplifting of the Negroes in preparation for a safe and helpful citizenship. This implies that they shall have complete justice where their lawful rights are concerned. We especially urge that everything possible be done to prevent lynchings, which are no less a disgrace to those who engage in them than they are an outrage upon the helpless victims. This crime of crimes, which is not only a complete subversion of law but a stroke at the life of law itself, has discredited our nation in the eyes of other civilized nations and brought undying obloquy upon many of the States of the Union. It is hoped that the States will continue to legislate against this shameful crime and that the public conscience will be speedily so aroused that it will be utterly abolished."

Demand Justice for All and Organiz Inter-Racial Committee

(By Inter-Racial News Service)

Nashville, Tenn., May .....—Leading white women of Arkansas met in Little Rock in April, organized a branch of the State Committee on Inter-Racial Co-operation, and gave to the public a vigorous address demanding for the people of all races a square deal and the full protection of law. Stating that public sentiment concerning the Negro has too long been formed by prejudice, passion, indifference and ignorance, they declared their purpose to study the question with open minds and help create a public sentiment which shall "lessen the unhappy conditions about us, make impossible the present forms of lawlessness and disrespect for the courts, and remove contempt for and exploitation of human life."

Among the most serious phases of the race problem at present, said the committee, is "a lack of respect and protection for Negro womanhood." They therefore pledged themselves "to emphasize a single standard in morals for both men and women, to the end that the integrity of both races may be assured."

Affirming that the test of character of an individual or a race is to be found in its attitude toward those who are weaker and whose opportunities have been less, the committee appealed for a spirit of justice, helpfulness and co-operation for the Negor that shall be worthy of the white man's larger opportunity and longer period of development.

Mrs. W. D. Reeves, of Helena, was elected chairman, and Mrs. Clio Harper, of little Rock, secretary. The membership of the committee includes prominent representatives of the various civic and religious organizations. The plan to be followed contemplates an organization in each community to forward the principles for which the committee stands.

Within the last few months similar organizations have been effected by the women of Georgia, Alabama, South Carolina, Virginia, Tennessee and Texas. It is believed that this movement among the women of the South promises much for the future peace and well-being of both races.

Race Relations — 1922. Maryland

Meetings

BALTIMORE MD NEWS
MARCH 20 1922

BEGINS SURVEY OF COLORED PROBLEMS

Local Interracial Committee — Studies Conditions

Under the direction of the Baltimore Interracial Committee the National Urban League begins its survey today of the industrial conditions and problems of the negro in Baltimore. The League conducts nationally all such surveys by means of local committees. The purpose of such a survey is the betterment of racial conditions and the wiping out of any racial injustice that may be found to exist.

The survey will be held by the industrial committee with Rev. Dr. Peter Ainslee as chairman. Members of the committee are Dr. Broadus Mitchell of the Johns Hopkins University; John R. Carey and Dr. B. M. Rhetta (colored). The headquarters of the League opened this morning in the Sharp Street Memorial Community House, 1210 Etting street. Charles S. Johnson (colored), director of the department of research and investigations of the National Urban League, is in charge. The Board of Trade and the Merchants and Manufacturers' Association are co-operating with the League in its investigations.

Four industrial problems in their relation to the negro will be considered. The attitude of the employer toward his negro labor contingent, the attitude of the negro laborer toward his employer, the attitude of labor unions in connection with the negro and the wage problem will be taken up.

REEL 16

Race Relations.—1922. Mississippi.

Meetings.

STEER CLEAR OF AFRICA!

Negroes Told to Beware of Returned Missionaries.

Commercial Appeal
Memphis Jan 25 1922

DUNCAN, Miss., March 21.—A large, enthusiastic crowd of negroes and a small number of white people attended the educational meeting held at St. Jacob's school at this place last night. Mayor O. O. Wolf, M. H. Alford and Prof. J. M. Williamson addressed the meeting.

Mr. Wolf, one of the leading citizens of this community, said no race under the same conditions has advanced so well as the negroes; that the white people were glad to see it and would help them to make greater advancement. He said that three preachers, one from Tunica, one from Clarksdale and one from Mound Bayou recently went to Africa. When they return they will tell great tales about Africa, but pay no attention to them and do not give them your money.

Mr. Alford, president of the Bank of Duncan, delivered a strong speech advising the negroes to do right, be industrious and send their children to day and Sunday schools and church. He said that there are 14,000,000 young people in our country that do not attend any church.

He told the people that they had a good teacher, and would advise them to listen to him and take his advice, as he is doing much to bring about a better understanding between the two races.

Prof. J. M. Williamson urged the negroes to pay more attention to their homes, their schools and their churches, as the hope of the race depends on these three institutions. The negroes succeed better and are more prosperous in the south than any other section, he said.

ASK RACE CO-OPERATION.

Commercial Appeal
Memphis Jan 25 1922

Land Owners Are Urged to Encourage Negroes in Progressive Moves.

SHELBY, Miss., Oct. 26.—The executive board of the National Rural Industrial Educational Association held an interesting meeting here yesterday and last night.

Prof. W. M. Peyton of Indianola was chairman and W. O. Loyd of Sunflower was secretary.

Prof. Redden of the Negro High School of Sunflower, Tatum, Brownridge, Morgan and others made strong speeches and told of the unrest and dissatisfaction in their communities. They said if something is not done to satisfy the labor that a number of acres of land would lie idle next year.

The following recommendations were passed:

"That the leaders of both races in every community meet at once and suggest plans for the betterment of their community, as conditions are not the same in every community.

"That a quota be placed on every town and city for funds to carry on the work, as it is impossible to keep the people informed, rebut the agitators and refute the ill advice given the negroes without funds to do so.

"That the landlords, merchants and others send liberal contributions to George B. Shelby, president of the Shelby-Citizen Bank & Trust Company at Shelby, Miss., at once to aid in fostering the work.

"That an office be equipped as soon as funds are available, where literature along the lines of thrift and contentment be published and sent to the negroes.

"That a committee of responsible negroes be appointed in every county to advise with the white people, condemn loafing and idlness, arrange to have idle lands cut up and sold to negroes on long terms and easy payments.

"That President J. M. Williamson visit every county and advise along these lines."

T. G. Jordan, attorney, attended the meeting and gave the negroes some wholesome advice. He said the southern man must stand by this work and give his moral and financial support, as it is destined to do more good for the south than anything since emancipation.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH
OCT 16

Race Relations - 1922

Meetings

New York

COUNCILS CONSIDER HOME MISSION WORK IN AMERICA

Chicago Defender 1-14-22

New York, Jan. 14.—The Home Missions Council and the Council of Women for Home Missions held a conference Friday and Saturday in the assembly room of 156 Fifth avenue on Christian work among our people in the United States.

The Rev. R. W. McGranahan (white), corresponding secretary, board of freedmen's mission of the United Presbyterian church, Pittsburg, and Dr. I. Garland Penn, corresponding secretary, board of education for Negroes of the Methodist Episcopal church, Cincinnati, presided alternately at the sessions of the conference.

Among those who spoke at the various sessions were Dr. Thomas Jesse Jones of the Phelps-Stokes fund, Isaac Fisher, editor of the Fisk University News, Nashville; Dr. W. A. Byrd, Jersey City; Bishop Clement of the A. M. E. Zion church; Dr. George E. Haynes, Washington, D. C.; W. A. C. Hughes, Methodist Episcopal church, Philadelphia; the Rev. Harold M. Kingsley, Congregational Home Missionary Society, Cleveland, O.; Mrs. E. W. Moore, director of the Morgan Community House, Pittsburg, and Bishop W. L. Lee, Brooklyn. The subjects discussed included our education by home mission boards, the church ministering to the life of the community, and an adequate church program. One hundred men and women took part in the conference, which was voted a highly successful one.

HAYNES APPOINTED ON NEW COMMISSION OF COUNCIL OF CHURCHES

Named One of Secretaries To Promote Race Relations

Pittsburgh Pa. American 2/3/22

NEW YORK, N. Y., Feb. 3.—The Federal Council of Churches of Christ in America announces the selection of Dr. Geo. E. Haynes, as one of its secretaries, to promote the work of its new commission on the Church and Race Relations.

This commission is closely affiliated with the commission on later-Racial co-operation in the southern states, with headquarters in Atlanta, Ga., through the selection, at the same time, as another Secretary of the Federal Council, of Mr. Will W. Alexander, who is also executive director of the southern body. Mr. Alexander has been closely identified with work for promoting better relations between the races in America for the last ten years, centering his efforts in the south, first from Nashville, Tenn., and later from Atlanta.

Dr. Haynes comes to the work of the new Commission after 14 years of experience in promoting work for the welfare of Negroes and co-operative relations between the races. He was formerly professor of Economics and Sociology at Fisk University, Nashville, Tenn., and was the founder and pioneer executive of the National League on Urban conditions among Negroes. During the war he served the U. S. Department of Labor as advisor on matters relating to Negro workers and their relations to white workers and employers, being known as the Director of Economics of the Department. In this capacity he came in contact with employer and Negro workers, North and South, and received much commendation from many employers and the white and Negro press for the work accomplished. His report issued by the Department of Labor on "The Negro at Work during the War and Reconstruction," has been received as the best authoritative account of Negro labor during that period.

The chairman of the movement is John J. Eagan, of Atlanta, president of the American Cast Iron Company, and also chairman of the Commission on Inter-racial Co-operation with headquarters in Atlanta, Ga. At its first meeting held in Washington last summer, the Federal Council's Commission announced as its purposes, the following:

1. To assert the sufficiency of Christianity as the solution of race relation in America and the duty of the churches and all their organizations to give the most careful attention to this question.

2. To provide a central clearing house and meeting place for the churches and for all Christian agencies dealing with the relations of the white and Negro races, and to encourage and support their activities along this line.

3. To promote mutual confidence and acquaintance, both nationally and locally, between the white and Negro churches, especially by state and local conferences between white and Negro ministers, Christian educators and other leaders, for the consideration of their common problems.

4. To array the sentiment of the Christian churches against mob violence and to enlist their thorough going support in a special program of education on the subject for a period of at least five years.

5. To secure and distribute accurate knowledge of the facts regarding racial relations and racial attitudes in general, and regarding particular situations that may be under discussion from time to time.

6. To develop a public conscience which will secure in the Negro equitable provision for education, health, housing, recreation and all other aspects of community welfare.

7. To encourage efforts for the welfare of Negro workers and the improvement of relations between employers, Negro workers and white workers.

8. To make more widely known in the churches the work and principles of the Commission on Inter-racial Co-operation, and especially to support its efforts to establish local inter-racial committees.

9. To secure the presentation of the problem of race relations and of the Christian solution by white and Negro speakers at as many church gatherings as possible throughout the country.

N. Y. C. POST
MARCH 6, 1922

Whites and Negroes Working Together

Coöperation between leaders of the white and colored races for the solution of their common problems was given a great impetus by the war. The movement has spread in the South until it promises to accomplish much towards a working out of peaceable racial relations. White and colored committees that met together to discuss Liberty bond and Red Cross campaigns have continued to meet to talk over the questions of everyday life, to plan for better educational facilities for negroes, and to thresh out calmly vexatious situations that threaten to disturb the relations of the races. Back of this movement is an earnest desire on the part of many white persons that the two races shall get along together as their intelligent, sane leaders would have them do.

In scores of Southern counties permanent inter-racial committees have been established, some under Y. M. C. A. auspices, others independent of any organization. They not only strive steadily for co-operation for the common good, but in case of any menace to the peace of the community the white leaders talk things over with the negroes, who in turn use their influence with their own race. There are many negroes in the South who have established themselves as substantial, respected citizens, and their advice is given full weight in these conferences. These inter-racial organizations, while they may not offer a solution for the many difficult phases of a great national problem, certainly are a step in the right direction.

White men in the South are often far more ready to help the negro to pull himself up in the world than the Northern white man suggests. The wisest of the negro leaders have always advocated a development of racial [illegible] and self-respect, and the inter-racial [illegible] a recognition of this sensible advice.

ANTI-LYNCHING SENTIMENT GROWS

Atlanta Christian

That there has been a surprising increase of anti-lynching sentiment in Georgia recently and a growing determination on the part of Georgia people that the sanctity of the law must be upheld, was clearly indicated in reports made to the State Committee on Race Relations in semi-annual meeting in this city Thursday.

It was pointed out that during the present years twenty-two indictments have been returned against alleged lynchers and four convictions secured, carrying penitentiary sentences. Fifteen cases are still to be tried, besides a number of damage suits growing out of injuries and losses inflicted by mobs. The significance of this was emphasized by the statement that in the 37 years ending with 1921 there had been 430 lynchings in Georgia and that record of only one indictment in all that time had been found.

The State and County race relations committees have been active in a number of recent cases, conducting investigations, securing evidence, and otherwise supporting local officials in their efforts to vindicate the law.

The need of an effective anti-lynching law in the State was stressed and the responsibility for drafting and getting such a bill before the next legislature was delegated to a committee consisting of Judges Samuel B. Adams, Andrew J. Cobb, W. H.

RACE RELATIONS SUNDAY ADVOCATED BY THE FEDERAL COUNCIL OF CHURCHES

Christian Record Philadelphia Pa. 1-18-22

Commission on Church and Race Relations of Federal Council Urges Race Relations Sunday.

NEW YORK, Oct. 21.—The Commission on the Church and Race Relations of the Federal Council of the Churches announced to-day a plan to urge a Race Relations Sunday, February 11th, 1923, as a means of bringing more closely home to the attention of the churches of the nation their opportunity for promoting goodwill and inter-racial co-operation.

In announcing the plan of the Commission, Dr. George E. Haynes, one of its secretaries, said:

"February 11th is the Sunday preceding Lincoln's birthday, and it seems to the Federal Council an appropriate time for the white and Negro churches to express the goodwill and fellowship that exists between them. We are making our plans to urge the white churches to invite delegations from Negro churches and Negro churches to invite delegations from white churches on that day. We shall also ask the white and Negro ministers of the country to preach appropriate sermons for the day, and, as soon as possible, the Commission will issue a bulletin giving such information as will be useful in that connection.

"We hope, also that the young people's societies like the Christian Endeavor, Epworth League, Allen League, Baptist Young People's Unions will use this occasion for a discussion of questions that will promote better thinking and feeling of one race toward the other.

"There is a fund of goodwill in the bosoms of both races if by such exchange of visitors and other con[illegible] there can come an appreciation understanding of one race of the on which such goodwill may find [illegible] of appreciation."

Barrett, and Hon. Marvin E. Underwood, Mrs. Z. I. Fitzpatrick, Miss Mary Dickenson, and Miss Rosa Woodberry.

Race Relations-1922. North Carolina.

Meetings.

WORLD IS FOLLOWING SOUTHLAND'S LEAD

American Inter-Racial Plan Adopted in Africa, Commission Is Told in Annual Meeting.

Atlanta Independent

Blue Ridge, N. C., July 31.—(Special).—That the plan of conference and co-operation now being worked out in the South as a means of solving inter-racial problems is destined to lead the world in this field was the statement of Dr. Thomas Jesse Jones, noted sociologist, before the annual meeting of the Commission on Inter-Racial Co-operation, in session here last week. Dr. Jones, recently returned from a trip to England and a tour of Africa, stated that the greatest interest was everywhere expressed in the commission's method of dealing with race relations, and that General Smuts, of South Africa, on learning about it, immediately took steps to apply the method to the acute race problem faced by the British in South Africa.

The meeting of the commission was attended by more than fifty outstanding Southern leaders, men and women, and was presided over by John J. Eagan, of Atlanta, prominent manufacturer. Dr. Will W. Alexander, director of the commission, pointed out in the opening address that it has no program of race relationships to put over on any section or community, but that it only suggests a simple, effective plan by which the best people of each state or community may solve their own problems by the method of frank conference and co-operation.

Reports of state secretaries indicated that effective work is being done in every state in the South except one, and in hundreds of communities, resulting in better understanding between the races, mob prevention, health improvement, better schools and safer conditions generally. Women leaders of various denominational and club groups reported that a vast deal of work is being done through these agencies toward securing better educational, religious and home conditions for Negroes.

Dr. J. W. Perry, of Nashville, Tenn., Home Mission Secretary of the M. E. Church, South; Prof L. M. Favrot, Director of Rural Schools, Louisiana; Dr. W. Russell Bowie, of Richmond, and Bishop George Clements, of Louisville were added to the Commission. Among the new lines of work projected was the creation of a bureau of publicity to meet the growing demand for information about the movement.

DR. ALEXANDER TO SPEAK TODAY AT RACIAL MEET

Constitution

Raleigh, N. C., October 12.—"We believe that the unrest which exists when two different races dwell side by side under the same economic system and the same government can be lessened and eventually dispelled by a course of justice and fair play," reads a statement of belief outlined by the women's committee of the conference on race relations in session here.

10-13-22

Dr. W. L. Poteat and Dr. W. W. Alexander, of Atlanta, will speak in the first general meeting of the conference tomorrow morning.

DEMAND JUSTICE FOR THE NEGROES

Negro World

Inter-Racial Congress Ends Session in Raleigh With Declaration — Not Social Equality—Want Equality in Courts and Schools

10-28-22

By BROCK BARKLEY

RALEIGH, N. C., Oct. 13.—A State-wide sentiment demanding for the black man equity of opportunity with his white brother in the things which he as a human being is deserving was declared by speakers at today's closing session of the North Carolina Inter-Racial Relations Conference the most important prerequisite to the effective betterment of race conditions.

New York—

Not the social commingling of the races, which is the first thought to strike the mind of the average white citizen when equality and the Negro is mentioned, but the same opportunity and chance in the things that go really to make life worth while, a chance for the Negro boy and girl in the school, and a chance for the Negro family to live in the enjoyment of health protectives and the like.

A board of school commissioners should not postpone consideration of Negro schools until it has built all its white schools; the city fathers should not look upon it as a waste of money to swing a few street lights in the Negro section and a good street should not be confined to the thoroughfares of the white residents.

This should be the attitude of the authorities, not through any great charitable feeling of kindness for the black man, but through their desire to serve the city or commounity generally. The Negro makes the better citizen just as the white person does when he has the advantage of educational opportunities, and investigations and statistics have proved that light on the Negro thoroughfares will cut down the percentage of crime. A good street will give the impetus that will put flowers in the front yard, the scrubbing mop to work in the house and effect an appreciation of clean living.

The Inter-Racial Relations Committee has given commen-sense consideration to the problems of the white and black races during its three-day conference. Conservative and with a keen appreciation of the rights and demands of privileges of both races, the attitude of a custom-trained public and realizing the wishes of one and the demands of the other, the committee handled all the problems that have and might arise save one; that one was the question of social equality, alive in sections of the North, but as dead as Hector in the South.

It took up riots and the folly of them. These were declared due wholly to misunderstandings. Dr. W. W. Alexander, general chairman of the Southern Inter-Racial Relations Committee, told the North Carolina conference that he predicted the Tulsa riot six months before it happened. It could be seen approaching and everybody knew it was due and were really expecting it when it came. Misunderstandings between the races and failure to give frank consideration to racial problems caused it, he said. Race riots are like wars, they always are the climax of some long-standing difficulty which wise diplomacy might anticipate, Dr. Alexander added.

Atlanta was fearful once of a race riot, he said. About that time, however, the city fathers wanted to pass a school bond issue. Over a million dollars was suggested as the appropriation from it for Negro schools. The outlook for Negro schools and white schools took the minds of the opposing factions from suspicion to better opportunities.

No Place for Violence.

New York Times

10-29-22

A group of white women of North Carolina, organized as part of the Commission on Interracial Co-operation after acknowledging the responsibility of Christians and members of the dominant race in the South, state their belief "that every human being should be treated not as a means to another's ends, but as a person whose aspirations toward self-realization must be recognized." In line with this is the following specific repudiation by these Southern white women of mob violence as a method of bettering race relations: "We believe that violence has no place where people lend their support in every possible way to the agencies constituted by the people for the apprehension, trial and punishment of offenders against society. We resent the assertion that criminality can be controlled by lawless outbreaks and woman's honor protected by savage acts of revenge." * * * Similar statements have been made by groups of women in Georgia, Alabama, South Carolina, Virginia, Tennessee and Texas.

JAMES WELDON JOHNSON,
Secretary National Association for the Advancement of Colored People.
New York, Dec. 18. 1922.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH DEC 16

Race Relations, 1922. North Carolina.

Meetings.

Progress in North Carolina

Survey 4/15/22

THE North Carolina Conference for Social Service, which held its tenth annual meeting at Greensboro, March 28 to 30, was essentially a working one. With the possible exception of Jane Addams, who spoke upon conditions in Europe before an auditorium crammed with people, nearly every speaker came to grips with practical problems facing North Carolina and the South. This was true of Owen Lovejoy and of Croft Williams, secretary of the Board of Public Welfare of South Carolina, the other principal speakers from outside the state.

An entire session was given over to the Negro. The plea for the colored man made by Mrs. T. W. Bickett, the widow of former Governor Bickett, took on special significance from the fact that her husband was the most progressive governor the state has ever had. He came, not from the white aristocracy which has furnished so much of the political and business leadership of the South, but from that large group of the whites that has been the laboring class and from which the farm tenants and the mill operatives have been drawn. Mrs. Bickett sketched the transition which has taken place in the position of the Negro in the South from slave days to the present time. She said, "Another race has risen today. We must respect loyalty for race. We must respect independence. Are you willing to make an asset of the Negro race instead of a liability?"

Croft Williams, who followed her, declared that the better white people of the South want the Negro to contribute to its life, thus contradicting a statement made by some southerners that they would like to see the colored man migrate North.

Dr. B. R. Smith, a colored physician of Greensboro, made a plea for a reform school for the juvenile delinquents of the Negro race. At present when a colored boy is convicted of a crime in North Carolina he is sent on the road with the chain gang.

The county superintendents of public welfare took the significant step of favoring the raising of standards for their positions. The social needs of North Carolina and practical programs to meet those needs were clearly set forth by such leaders in the state as Dr. W. S. Rankin, state health commissioner; Professor E. C. Bransom of the University of North Carolina; Mrs. Clarence Johnson, commissioner of the Department of Public Welfare, and Dr. Harry W. Crane, who is both on the faculty of the state university and chief of the bureau of mental hygiene of the state department.

Dr. Crane presented a damaging array of facts and cases showing the situation in regard to insanity and feebleminded-ness in the state. He said, for instance, that 60 per cent of those in county poorhouses are feebleminded. He cited the case of a feebleminded epileptic girl chained by her parents to her bedstead, for whom there was no place outside her home since the institution for the feebleminded was crowded to capacity. At present there is no psychopathic hospital in the state where subnormal individuals may be sent for observation and study. Dr. Crane urged the establishment of such a hospital and also of a farm colony for epileptics.

Julia K. Jaffray, of the National Committee on Prisons, A. W. McAlister, of Greensboro, and others discussed a state prison program. Miss Jaffray advocated a unified state-wide system of prisons; Mr. McAlister agreed that this was the ultimate goal, but suggested that in the meantime a county system of parole would help to reclaim men. Such a system, he believed, might be developed through the existing county boards of public welfare.

The conference went on record for a reformatory for Negro boys, state aid for widowed mothers in cases where it is necessary to prevent breaking up the home, and a censorship of motion pictures.

PAUL L. BENJAMIN.

Southern White Educator Lectures on Negro in Art

New York Age 3/25/22

Prof. Charles H. Moore of Greensboro, N. C., has forwarded to this office a clipping from the Greensboro *Daily Record*, giving a detaled account of the lecture delivered by W. C. Jackson, dean of history of the North Carolina College for Women, located at Greensboro, before the Woman's Club of that city, the subject of which was "The Negro in Art and Literature."

It is rather an unusual departure for a Southern white educator to use the Negro's creative ability as theme of a discourse, and especially in regard to his accomplishments in the higher arts. It will be interesting to readers of THE AGE to read the following review of the lecture, reproduced just as it appeared in the Greensboro daily, written, evidently, by a regular member of the staff.

In addition, there are given copies of letters which passed between Professor Moore and Professor Jackson, after the colored man had read an account of the white man's lecture.

PROF. JACKSON GAVE TALK AT CLUB TODAY

"The Negro in Art and Literature was discussed by Prof. W. C. Jackson, dean of history of the North Carolina College for Women, this afternoon at the Woman's club and was one of the most addressed (from every standpoint that the women of the city have had the pleasure of hearing. Prof. Jackson has made a careful and comprehensive study of this subject for several years and his talk opened a new field for thought for many of his audience.

Prof. Jackson began his address with a quotation from Benjamin Brawley, one of the foremost Negroes of the present time, who says that the Negro's greatest contribution to civilization has been an esthetic, or artistic, one. Music and poetry have been his two most distinctive contributions, limited of course, in amount and character. Prof. Jackson's discussions were from the standpoint of the cultural contributions of the Negro.

He was dealing also with the Negro in the United States, which he explained left out some of the greatest Negroes of history. The two greatest, he said are Alexander Dumas, Frenchman, and Alexander Pushkin, of Russia. He also said passing attention to Rene Maran, French Negro, who has recently published his book "Batouala," for which he was awarded the "Prix Goncourt," famous prize given for the greatest literary production of the year. Prof. Jackson also created the Negro in his discussion not as a theme, as have Joel Chandler Harris, Cabell, Page and others, but showed what the Negro himself has contributed.

He first took up the Negro in art, and his first division was music. He spoke of the folk songs of the race and the spirituals. The greatest Negro musician, said Prof. Jackson, is Samuel Coleridge Taylor, who lived in England.

Another well known musician is Harry T. Burleigh, singer and composer, for years baritone soloist in St. George's in New York, and others mentioned were Will Marion Cook, Rosamond Johnson, Roland Hayes, and Patti Brown.

The Negro's contribution to painting was next touched on, and several artists, typifying the beginning of these contributions were given. W. E. Scott, who is a well known mural painter, has done mural decorating in the schools of Chicago and Indianapolis and his work is in the salons of Paris and London. Perhaps the most famous in this field of art is Henry O. Tanner, an American Negro who lives in Paris. Only women of the race have done anything worth while in sculpture, and Prof. Jackson named Edmonia Lewis and Metta Warrick Fuller as of the first rank.

The Negro on the stage was the next sub-topic and Bert Williams, of the Ziegfeld Follies, and Charles S. Gilpin, a dramatic actor, were given as foremost representatives. In oratory Fred Douglass, Booker T. Washington, Joseph C. Price and Charles T. Walker were cited as fine examples.

The second part of Prof. Jackson's address was given over to the subject of the Negro in literature. Carter D. Woodson was mentioned as a historian of note. W. E. B. DuBois, editor of *"The Crisis,"* Negro magazine, was said by Mr. Jackson to be perhaps the most brilliant of the Negro journalists, and DuBois and Kelly Miller the most noted essayists.

In the field of biography Mr. Jackson said that Booker T. Washington's "Up From Slavery," and Major Moton's "Finding the Way Out," are perhaps the greatest examples. Charles W. Chestnut, a North Carolina Negro, who lived some time at Fayetteville, was mentioned as an out-standing representative of the Negro as novelist, and two of his books given, "House Behind the Cedars," and "The Conjure Woman." Paul Laurence Dunbar was also cited as a representative in this field.

Prof. Jackson traced the rise and development of poetry in the race from the earliest poet, Phyllis Wheatley, to George Moses Wharton of North Carolina, who wrote much of his poetry while serving as a janitor at the University of North Carolina. The four outstanding poets given by Prof. Jackson were James Weldon Johnson, Benjamin Brawley, William Stanley Braithwaite and Paul Laurence Dunbar. He said that Dunbar and Braithwaite are the most famous.

In addition to Prof. Jackson's address the following delightful music program was rendered, the occasion being the literary meeting of the Greensboro Woman's club:

1. Sketches (Violin):
a. Uncle Rastus—Cecil Burleigh.
b. From the Canebrake—Samuel
Miss Mary Coler Davis.
2. Negro Spirituals:
a. De Old Ark's A Movin'—Guion.
b. Deep River—Burleigh.
c. Promise Land—Burleigh.
Miss Olga Leaman.
3. Dance (Piano): "Juba"—Dett.
Mrs. T. Moody Stroud.
4. Lullabies:
a. Mah Curley Headed Baby—Clutsam.
b. A Little Pit o' Honey—Carrie Jacobs Bond.
Miss Beatrice Lynne Byrd.

PROF MOORE'S LETTER

232 Mebane Street
Greensboro, N. C.,
March 1st, 1922.

Prof. W. C. Jackson, Dean,
N. C. College for Women,
Greensboro, N. C.

Dear sir:—I have just read in the *Daily Record* a synopsis of your very fine address last evening before the Woman's Club of this city, on the subject, "The Negro in Art and Literature." Please allow me to congratulate and commend you for what I regard not only an unselfish, but a very distinct service rendered a race that is making gradual but sure progress along every line of worthy endeavor, despite its many handicaps. Such an act as this of yours cannot but result in a more tolerant spirit, more genrous sympathy and a larger measure of respect and good will and understanding between the best elements of both races.

Very truly yours,
CHARLES H. MOORE.

PROF. JACKSON'S REPLY.

THE NORTH CAROLINA COLLEGE FOR WOMEN.

VICE-PRESIDENT'S OFFICE

Greensboro, N. C., March 17, 1922.

Prof. C. H. Moore,
City.

Dear sir:—It has been impossible until now for me to acknowledge the receipt of your greatly appreciated letter of March 1st. I think I understand fully the spirit in which you wrote; and I think too, that you understand my viewpoint. The reception which has been accorded this lecture, wherever I have given it, has been really gratifying. By that I do not mean anything personal; but I mean the attitude of people towards the *subject* discussed, not towards me. I am sure that you, and all good friends of both races, white and Negro, would be grateful at the attitude people have taken towards the subject. It is exceedingly encouraging. Thanking you again for your thoughtful and courteous letter, I am,

Sincerely yours,
W. C. JACKSON.

The Southern General Confernce for Better Race Relations

Star of Zion
Charlotte N. C.
5/25/22

URGE LYNCHING CURE.

By John S. Chadwick, Special Correspondent, The Christian Advocate.

The nineteenth General Conference of the Methodist Episcopal Church South, was called to order on the morning of May 3, in the city auditorium at Hot Springs, Ark.

In the absence of Bishop Hendrix the beloved senior general superintendent, Bishop Warren A. Candler called the General Conference to order. After devotional services and the election of Dr. A. F. Watkins of the Mississippi conference secretary, the episcopal address was read by Bishop James Atkins. The episcopal address was a document of some 20,000 words and in its presentation of various matters that were needed to be brought to the mind of the Church covered a wide range of subjects. The message is vigorous in its deliverances and optimistic in spirit. Some of its statements are here set forth:

The Bishops.

During the quadrennium just closed five of our chief pastors had entered into rest—Bishops Elijah Embree Hoss, James Henry McCoy, Joseph Staunton Key, Walter Russel Lambuth, and Henry Clay Morrison. Two of these were effective at the close of the General Conference of 1918, and several now active will doubtless be retired during the present session. However, the bishops recommend that only three be elected at this time. Certainly it is the mind of the conference, in so far as can be determined at this time, to go well beyond that number in the election of new bishops.

In the address is a mild protest against the rule of a "four years' presidency." Our chief pastors believe that the tendency of this order is towards a diocesan episcopacy; the genius of our general superintendency calls for an administration that is wholly impartial and therefore, to a large extent, impersonal—the four years' rule makes it barely possible that a bishop "may know too much;" the rule will make it impossible for a bishop during the average time of active administration to serve the entire church.

The Time Limit and Other Matters.

The bishops say very frankly that after giving the present law dealing with the time limit a fair trial the law works embarrassment to the congregations, the pastors, the presiding elders and the bishops. This law makes possible a longer term than four years for a pastor, provided a quarterly conference and a majority of the presiding elders so recommend. The address does not say whether a return to the four year limit or removal of the time limit is desired—it merely asks for relief from the present law.

There is approval of the recommendation of the Board of Missions that there be created a Board of Foreign Missions and a Board of Home Missions and Church Extension.

The plea is made that the Church undertake forthwith the raising of an adequate endowment fund for the superannuates.

There is recommended an "Interboard Committee, which shall have advisory powers in assisting the various boards in working out such plans of operation as will prevent the duplication of work, the cost of work, and other losses of power."

Relations With the Methodist Epsicopal Church.

This section of the address of the bishops is of such interest and the statements of our bishops are so clear cut, it is given as written:

"As is generally known, during the past two quadrenniums negotiations have been pending looking toward the unification of Episcopal Methodism by reorganization. Our commissioners appointed by the General Conference have conscientiously labored through many months to develop a plan in harmony with the instructions given them. Finally a plan was agreed upon by a majority of each commission to be submitted to the General Conferences of the two Churches. The plan proposed did not meet the approval of the General Conference of the Methodist Episcopal Church which met in Des Moines in May, 1920. A full report touching this whole matter will be submitted to you by the commission itself. It will appear from this report that the General Conference of the Methodist Episcopal Church desires that these negotiations be not broken off, but that provision be made for their continuance. The Methodist Episcopal Church, South, has always been desirous of the most fraternal relations with all evangelical churches, and especially with the Methodist Episcopal Church, to which we are bound by the close ties of doctrine and history. We express the fervent wish that in the years to come these ties may be strengthened and these relations may become more and more fraternal.

"We therefore respectfully recommend that, in harmony with our entire history, this General Conference accede to the request of the Methodist Episcopal Church and make provision by the appointment of a commission for the continuance of negotiations looking toward unification in harmony with the basic principles already agreed upon by both Churches as feasible and desirable, or upon some other basis acceptable to the membership of both Churches.

"The last General Conference instructed your bishops to appoint a commission to negotiate with a like commission from the Methodist Episcopal Church with reference to 'the exchange of territory and such other adjustments as may be possible and practicable in order that all needless waste and competition may be eliminated and that American Methodism may under the most favorable conditions and to the best advantage occupy and cultivate the whole field.' We report to you that in 1919 we appointed the commission as requested. To our communication to the proper officials of the Methodist Episcopal Church no response was received by us until March 17, 1922, due to an inadvertence which has been explained. We recommend that the commission be continued for the purpose indicated."

Interracial Relations.

Concerning the relation of the Southern white man to the Negro and the duty of the Church and the Christian citizenship of the South the bishops say in part:

Charlotte N.C.
5/25/22

"Such are the necessary relations between the two races in the south that one cannot suffer without causing the other to suffer likewise. We therefore urge our people everywhere to do all they can for the uplifting of the Negroes into preparation for a safe and helpful citizenship. This implies that they shall have complete justice where their lawful rights are concerned. We especially urge that everything possible be done to prevent lynchings, which are no less a disgrace to those who engage in them than they are an outrage upon the helpless victim. This crime of crimes, which is not only a complete subversion of law, but a stroke at the very life of law itself, has discredited our nation in the eyes of other civilized nations and brought undying obloquy upon many states of the Union. It is hoped that the states will continue to legislate against this shameful crime and that the public conscience will be speedily so aroused that it will be utterly abolished."

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Race Relations.—1922. Pennsylvania.

Meetings.

CONFER ON INTER-RACIAL RELATIONS

Philadelphia

Mrs. Anna Biddle Sterling Pays Leslie Pinkney Hill a Tribute

Wilmington Advocate

Mrs. Anna Biddle Sterling gave a talk at Friends Meeting House, Tenth and Harrison streets on "Inter-Racial Relations," to which the members of the Delaware Inter-Racial Committee were invited. Mrs. Sterling is well-known for her work in Philadelphia and for her frank and fearless utterances upon racial problems. 3/25/22

She stated in opening the subject, that her effort was to arouse the white people from their indifference, especially to make Northern white people see that this is their problem and not something which belongs to the South only, and to have them well-informed. She spoke of the need of having our school children taught the truth, and told of her visits to schools and what unsatisfactory answers she had as to the way the boys and girls were instructed. She quoted Wm. Pickens as saying the average white man "knows nothing about conditions" under which the Negro lives.

She spoke of higher education for the Negro race, and told us there were 152 negro graduates from our best colleges last year.

There are encouraging features in the South where over 800 inter-racial committees are now active, and where the university commission has already issued five letters on "Inter-Racial Co-operation."

Mrs. Sterling dwelt with deep feeling upon the wrongs which have been suffered and told of a great indignation meeting which threatened to become violent when a colored minister of the Gospel rose and stretching out his hands over the assembly, bid them remember, "We are the followers of Christ", and they dispersed in silence. She spoke too, of Leslie Pinckney Hill's recent address "Overcoming by the Spirit" and commended to us all the reading of the March issue of "The World Tomorrow," published by the Fellowship Press of New York city, which is entirely devoted to various articles on the inter-racial question. It also contains the following poems:

Solution.

"No longer now I strive to find
The paths to peace in outward things
There is no refuge save the mind
From all our mortal sufferings.
Full well and deeply I abhor
The murderous clash of race with race,
But what of all the seeds of war
In my own bosom may I trace!
My neighbor's greed I soon detect,
And all the wrongs they have designed
What if my neighbors but reflect
The dark disorders of my mind!
When bitterness and hate and strife
Obtrude where fellowship should be,
These grim perversities of life
May have their fountain springs in me.
O brother man, distraught, dismayed,
Peace buildeth not here home apart;
Her strong foundations must be laid
Deep in each private human heart."
—Leslie Pinckney Hill.

Certainly Dr. Hill has never written anything more true or beautiful and in that spirit and in that alone, lies the "solution" to this and to all other problems which man's injustice and avarice and unkindness and indifference creates and perpetuates in this world.

PHILADELPHIA INTER-RACIAL COMMITTEE

Wilmington Advocate Delaware

To Hold All-Day Session of Educators—Evening Session Open to Public; Striking Program

10/21/22

The Philadelphia Inter-racial Committee is planning an all-day session to promote Inter-Racial Understanding and good will on next Friday, October 27, at the Friend's Meeting House, Fifteenth and Race streets.

Mrs. Anne Biddle Stirling, whose indefatigible efforts towards bringing about a closer and more sympathetic study of the race problem, is responsible for this meeting of the most prominent educators in the country to consider the best means of bringing about understanding between the races.

The evening session of these educators of Southeastern Pennsylvania, New Jersey and Delaware, will be open to the public. The program will begin with prayer by Bishop Levi J. Coppin, an address on "The Negro's Contribution to American Life" by Prof. Leslie Pinkney Hill and an address on "The Importance of Teaching Modern Sociology Squarely" by Mrs. Alice Dunbar-Nelson. Negro spirituals will be sung during the evening by the Cheyney Octette.

Everyone is cordially invited, and it is hoped that there will be a large attendance of both races.

INTER-RACIAL MEETING IN PHILADELPHIA A NOTABLE EVENT

Wilmington Advocate Delaware

The Inter-Racial All-Day Educational Conference in Philadelphia last Friday was a most notable occasion. Speakers and educators from New Jersey, Pennsylvania, Virginia, Maryland, Delaware and the District of Columbia gathered in what was one of the most interesting conferences ever held in the city of Philadelphia. Space this week prevents a full account of the meeting or rather series of meetings. The whole occasion was too memorable a one to be dismissed with a scant notice. Next week, there will be a full account of the proceedings. 11-4-22

ANOTHER INTER-RACIAL MEET

National Baptist

CITY OF BROTHERLY LOVE ENTERTAINS TWO GROUPS OF MEN

Union Seminary

DECLARATION SAYS FRIENDS HAVE ALWAYS STOOD BY MEN AND WOMEN DISADVANTAGED

12/30/22

Philadelphia, Dec.—The Friends have always stood fearlessly and faithfully by men, women and children who were disadvantaged but who were making a brave struggle to find a way out of their troubles. This spirit still prevails, as was shown in the recent conference which was held in the Friends' Meeting House, Fifteenth and Race Streets, under the auspices of the Philadelphia Yearly Meeting Committee on the Interests of the Colored Race and of the Philadelphia Inter-racial Committee.

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DIVISION OF BEHAVIORAL SCIENCE RESEARCH

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PHILA PA PUBLIC LEDGER
OCTOBER 30, 1922

INTER-RACIAL CONTACTS

A CONFERENCE of educators, held in this city on Friday of last week, dealt with a subject fraught with deepest concern not alone to those to whom the conduct of our schools is committed but to all thoughtful people who recognize the tremendous import of proper inter-racial contacts upon the future well-being and peace of this Nation. Small in numbers though it was, it brought together for counsel and exchange of views leading schoolmen and women, including Dr. Finegan, head of the State educational system; leading teachers and school superintendents from New York, New Jersey, Delaware, Virginia, Maryland, the District of Columbia, from all the nearby counties of Pennsylvania and from leading colleges and private schools in and near Philadelphia. The University of Pennsylvania designated one of its faculty to represent it. But there was one conspicuous absentee. The public school system of Philadelphia took no part in the deliberations of the conference and contributed nothing to the solution of one of the gravest social problems awaiting solution today.

This city has in its permanent population upward of 100,000 Negroes, a race keen for educational advantages and justly jealous of the place allotted to it in the public school system for the training of its young. It is a matter of surprise and regret that members of the Board of Education and the administrative authorities of the Philadelphia public schools had not enough interest in or the courage to formulate and defend a policy of action in this vitally important matter. Already there are issues pressing for a decision in the Philadelphia schools, including the troublesome and delicate question of segregation; and these will not be solved wisely and justly by evading or by ignoring them.

The conviction is deepening among those who have had the courage to face the facts that if intolerance and injustice and prejudice are to be eliminated, if the white and colored races are to live side by side in peace and harmony, a beginning will have to be made with the children. And, of course, the obvious place to begin is in the schools, by the banishment of one-sided, misleading and unfair instruction about the races and their relative contributions to civilization and to the world's progress. The time has passed when distrust and antagonism can be swept away merely by concessions, as it were, from high to low. This must be cooperation, less done "for the Negro" by the whites and more "by the Negroes" for themselves and for the mutual well-being of the whole community.

These were some of the high lights of the discussions of the conference just held, and the fact that it resulted in a determination to follow its effort in the not distant future with another gathering in which educators of both races shall meet on a common ground, frankly to discuss their hopes and difficulties and labors, should be a great encouragement to all who look for a solution of our racial problems on a foundation of justice and mutual understanding and good will. Not the least matter for satisfaction in the work of this conference was the broad and advanced position taken by the State Superintendent of Public Instruction, Dr. Finegan. It is to be hoped that when the next forward step is taken in this vital matter the Philadelphia public schools will not be indifferent or voiceless.

SOCIETY OF FRIENDS HOLDS INTER-RACE CONFERENCE

Pittsburg American
Pittsburg, Pa.
12-8-22

By WM. ANTHONY AERY

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Race Relations—1922
Meetings, Conferences, etc.,

ANUTHER INTER-RACIAL MEET

Nashville Globe
Nashville, Tenn.

CITY OF BROTHERLY LOVE ENTERTAINS TWO GROUPS OF MEN

12-22-22

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DIVISION OF BEHAVIORAL SCIENCE RESEARCH
DEC 16

Race Relations – 1922 Tennessee

Meetings

Prominent Southern White Women Severely Denounce Mob Rule

East Tennessee Ev. Knoxville Tenn.

KNOXVILLE LADIES AMONG THOSE WHO TAKE PART IN IMPORTANT NASHVILLE MEETING.—ADVOCATE SPEEDY PUNISHMENT FOR MOBBISTS AND DERELICT OFFICIALS.—MRS. SPAHR CHOSEN SECRETARY.

2/16/22

Special To The News.

Nashville, Tenn., Feb. 14.—"We appreciate the chivalry of white men but deplore the fact that a colored man must suffer violence in seeking the protection of women of his own race," was one of the important items of the wonderful report adopted by the woman's section of the Tennessee Inter-Racial Committee, composed of prominent southern white women from several states.

Mrs. Daniel Briscoe, Jr., and Mrs. Neal B. Spahr, of Knoxville, were in attendance at the meeting, and Mrs. Spahr was chosen secretary.

Declaring that "unless lawlessness and mob violence can be checked, the very foundation of our civilization is threatened," a large company of representative Tennessee women from all sections of the state in session at McKendree church, on Thursday morning pledged themselves to cultivate a Christian attitude with regard to inter-racial questions and organized the woman's section of the Tennessee Inter-Racial Committee. A strong committee was chosen, composed of Mrs. J. T. Lupton, prominent club woman of Chattanooga, as chairman; Mrs. Neil Spahr, of Knoxvilye, as secretary; Mrs. W. B. Gray, of Memphis; Mrs. C. W. Nichols, of Jackson; Mrs. J. W. Perry, of Bristol; Mrs. Daniel Briscoe, Jr., of Knoxville; Mrs. Bolton Smith of Memphis, and Mrs. Arch Trawick, Miss Ethel Haskin, Mrs. A. B. Smith, Mrs. M. E. Norvell, Miss Mary Allen Thompson, Mrs. Loring Clark, Mrs. Charles Kinkead, Mrs. U. D. Weatherford and Mrs. W. L. Morrison, of Nashville.

The committee on Inter-racial co-operation realized that the present misunderstandings and conflicts between races are world wide and nation wide. We also realize the women of the south have an opportunity to demonstrate to the world the efficiency of the teachings of the gospel of Jesus Christ as a solution of the problems brought about by conscious or unconscious selfishness, injustice, ignorance and indifference.

Knoxville Tenn. 2/16/22

The Church and the Gospel.

Upon the church must be placed major responsibilities since in the gospel of Jesus Christ lies the only solution of the problems before us.

The church faces the collosal opportunity of the age in the application of the fundamental principles of Christianity. "The principles of Jesus can be nothing if it is not democratic. He recognized the immortal soul in the Jew and Greek, bond and free.' 'The Golden Rule for him applied to the relationship of life. When the child learns his principles and applies this rule there will be no race problem."

"We therefore appeal to the clergy to proclaim the principle and make plain its application to the question of racial adjustments.

To the teachers in the Sunday School that they seek by every method to instill in the hearts of every pupil a respect for personality regardless of race or color.

To the women of the missionary societies that they meet the challenge that faces them; although they are making their gifts of money and their sons and daughters are making the precious offering of life for the great enterprise of world redemption; yet the gospel that is being carried to the world will become almost impotent unless its principles can be appiled in every day race contacts in our own land.

Lawlessness.

Unless lawlessness and mob violence can be checked, the very foundation of our civilization is endangered. The lynchings and burnings that have taken place throughout our nation in such appalling numbers have brought not only our Christianity, but also our civilization into question the world over.

As they have witnessed these atrocities, the sensibilities of great masses of men and women have been deadened, and even little children have had their lives blighted—and yet the Christian women for the most part stood in benumbed silence either fearing or not knowing how to utter a cry of protest.

No longer can we fail to find our voice and to act with all possible vigor. We therefore pledge ourselves:

1. To seek to arouse public opinion in every way possible.

2. To uphold our public officials in their efforts to enforce law.

3. To use our utmost influence in such lawmaking as shall bring about the speedy prosecution of all who engage in mob violence and all officials who fail to uphold the law.

Moral Standard

Justice can never be realized until there is a single standard of morals for all, and a sentiment for the equal protection of all women.

We appreciate the chivalry of white men, but deplore the fact that colored man must suffer violence in seeking the protection of the women of his race.

Christian Courtesy.

We therefore pledge ourselves to cultivate the Christian attitude of mind in every day contacts by discouraging the use of those terms both in conversation and in the press that arouse resentmnt and convey a sense of inferiority or contempt by using our influence against rudeness on the part of all public officials, and employees of public utilities by standing for justice and opportunity and the fullest possible development to which every individual of the race can attain.

Single Standard Of Morals Urged At Tennessee Meet

Atlanta Ga. Constitution 2/13/22

Nashville, Tenn., February 2.—A single standard of morals, protection for women of all races and opposition to mob violence were advocated here today when the woman's section of the Tennessee Interracial committee was organized at a meeting called by Mrs. Luke G. Johnson, Atlanta, representing the Southern Commission on Interracial Co-operation.

Declaring that "unless lawlessness and mob violence can be checked the very foundation of our civilization is threatened," a large company of Tennessee woman representing all sections of the state attended the session at which the sixth organization of its kind in the south was formed.

Rev. W. W. Alexander, of Atlanta; Bishop Troy Beatty, of Tennessee; the wife of R. R. Moton, of Tuskegee, Ala.; Dr. W. D. Weatherford, of Southern college; Professor L. M. Faverot, of Louisiana, and Professor S. L. Smith, of Nashville, delivered brief addresses.

"Findings" of the meeting were embodied in resolutions adopted by the new organization. "We appreciate the chivalry of white men," said one of the resolutions, "but deplore the fact that a colored man must suffer violence in seeking the protection of the women of his race."

"Justice can never be realized until there is a single standard of morals for all, and a sentiment for the equal protection of all women."

Mrs. Johnson is the wife of Rev. Luke G. Johnson, formerly pastor of Grace Methodist church in Atlanta and later became presiding elder of the Griffin district. A prominent figure in religious activity, Mrs. Johnson was selected to represent the southern commission on interracial co-operation. Headquarters of the commission are in the Palmer building here.

INTER-RACIAL COMMITTEE IN SESSION HERE TODAY

5/11/22
East Tenn. News
Knoxville

The Knox County Inter-Racial committee is in session today at the Carnegie Library. Secretary J. D. Burton, white executive secretary for the state committee and Secretary R. E. Clay, of the colored committee are in the city and taking an active part in the proceedings. Dean Malcom McDermott. of the University of Tennessee is chairman of the white local committee and W. L. Porter, editor of The News, is chairman of the colored committee. Matters of importance concerning the two races in this section will be discussed. Prominent local leaders of both races are members of the two committees

Much Good To Result From Inter-Racial Meet

Knoxville Tenn.
East Tenn. News
5/25/22

"The meeting of the State Inter-Racial Commission, presided over by Dr. Weatherford and held at Vanderbilt University, Nashville, last Monday was one of the most interesting and beneficial sessions in the history of th eorganization," said Editor W. L. Porter of The East Tennessee News, upon his return to the city Tuesday.

"It was indicative of a bright future for the Southland when such onble leaders as assembled there to grapple with the great questions as concern the races, manifested their interest. Dr. Weatherford presided with dignity and the interest manifested by Senator Webb and Secretary R. E. Clay, as well as others who were present, was the source of favorable comment.

"While in Nashville, we were the guest of President and Mrs. W. J. Hale at the A. & I. State Normal Nashville, and enjoyed the hospitality of theirs as well as the happy Normal family. It is of much interest to note the spirit of loyalty of the large, fine organization at the school and the busy activities of the efficient corps of young men and women there.

"The Normal campus is a beehive of activity at this time, and the sound of the hammer and saw can be heard on every hand as the workmen go about erecting the large buildings that were started several weeks ago. The large additions to the two dormitories have been completed and are modern throughout. Ground has been broken for another new large building between the administration building and the young men's dormitory. With this additional equipment, the school can accomodate the large number who apply for admission and the A. & I. State Normal will be in a class with the leading institutions of the country.

"It was a pleasure to note the earnest activity of Mrs. Hale, who is instructing young men and women in typewriting and stenography. Mrs. Hale is now a very proud mother, for a little girls recently came to join Will, Jr.

"President Hale has the confidence and respect of all who know of the unselfish service that he is rendering humanity and the manner in which leading educators at the inter-racial meet lauded him and his activities go to show that he is recognized as a leader of men as well as of his race."

KNOXVILLE TENN. SENTINEL
JUNE 14, 1922

Race Relationship Meeting Is Addressed By Leading Citizens

"Give the negroes all the education they will take. Let them go as high as they can. Let the extent of their education be dependent upon their capacity." Colonel Cary F. Spence uttered these words last night at the symposium on race relationship held in MacMillan chapel of Knoxville college. Col. Spence presided at the meeting.

There were four topics on each of which two speakers, one white and one colored, spoke. This meeting was the conclusion of a series of thoughtful discussions on the subject of race relationship which have been in progress for several days. It terminated the Summer Bible and Educational conference.

Dr. Hoskins First Speaker

The first topic discussed was "Progress in Race Relationships." Dean J. D. Hoskins, of the University of Tennessee was the first speaker. "The great problem of our country is not a racial one," said Dean Hoskins, "but it is the problem of getting men to adjust themselves to other people. The difficulties which exist between capital and labor, between landlords and tenants, between Americans and foreigners, are more difficult of solution than the race problem. During the ten years that I have been a member of the Southern University Race commission great progress has been made toward effecting a solution of this problem. Thousands of people today are studying the question with their mind upon its ultimate solution."

Prof. James Speaks

Speaking upon the same subject Prof. J. E. James, of the Henderson Normal Institute, Henderson, N. C., declared that the negro is not satisfield with his present condition and will not be satisfied until he comes into possession of all the rights guaranteed him by the constitution of the United States. "We don't want social equality," said Prof. James. "All we want is equal opportunity. We don't want to be discriminated against simply because our skin happens to be black.

"The Place of the Church in the Solution of Inter-Racial Problems" was the next subject taken up, with Rev. John S. Eakin, D. D., pastor of the Fourth Presbyterian church the first speaker. "In theory every man is the equal of every other man," said Dr. Eakin, "but in practice there is unreasoning prejudice against certain classes. Every soul is precious to God Almighty, and if we would but ponder this fact and act accordingly there would be no race problem. The permanent progress of any race must be upon a religious basis. The fields for the activity of the church are white unto the harvest."

Rev. J. A. Boyden, D D., pastor of the East Vine Presbyterian church, was to have spoken on this topic but prevented from being present.

Don't Barter Ballot

Attorney A. E. Mitchell, of Knoxville, speaking on "Civil Justice in the Courts and in the Community," said that the constitution provides that the courts be open at all times for all and that justice be administered impartially. "If the courts retain the respect of the American people justice will be to be administered impartially. It has required but two generations to teach the colored man to read and write. This progress has been marvelous. What can be accomplished in the future? If there is any one thing which I say tonight that I want you to remember it is this: Do not make it possible for any one to purchase your votes. Do not barter the ballot. If you hear of any one attempting this report it to the proper authorities and see that the culprit gets what he deserves."

Dr. H. M. Green, on the same subject, said that the negro does not have a great deal to complain of, but that there is something fundamentally wrong when the color of a man's skin enters into his place in community life.

"The Education of the Negro" was first discussed by W. E. Miller, superintendent of Knoxville city schools "A few years ago," said Mr. Miller, "it seemed that any kind of a school was good enough for the negro. Now great progress is being made in the negro schools. While the white men pay most of the taxes they never object when an appropriation is made for a negro school. It is my profound conviction that the negro should be taught those things which will be utilized by him when he has left school. Do not teach a lot of things that he will never have any use for in after life."

"The negro is susceptible to education," declared Prof. C. W. Cansler, principal of the Colored high school. "'Education, any amount of it, will not unfit the negro for useful service. Some people believe that the negro should not be taught Latin and Greek and French because he can never use it. But the negro can use Latin and Greek and French. The negro is entirely susceptible to eduation in any extent."

Race Relations—1922
Meetings

Tennessee

REPORT OF FINDINGS INTER-RACIAL CONF

BILL OF NINE ITEMS SET OUT BY MR. BOLTON SMITH AS CHAIRMAN

Nashville Globe
6-30-22

MEETING AT JACKSON, TENN.

Jackson, Tenn. (Special)—The following news was handed out from here this week in the form of a report:

"Your Findings Committee for the State Inter-racial Commission, in conference at Jackson, Tenn., recommends the following:

1. That county Inter-racial committees keep in close touch with the State Inter-racial Secretaries in state wide activities in order that there may be concerted action in matters affecting the State as a whole.

2. That in the promotion of better economic conditions among the colored, they be encouraged to use modern methods in agriculture, given assistance in securing necessary facilities for farming and in the marketing of their produce.

3. That colored ministers and other leaders are urged to impress upon their people the advantages of better farming, as so eloquently pointed out by Mr. George R. James of Memphis, in his address.

4. That the counsel and co-operation of the Church be sought in molding and shaping public sentiment in furthering Inter-racial good will.

5. That county committee continue to work in close co-operation with county and state educational leaders in securing educational facilities for colored, and that careful community surveys be made of needs, and same placed in the hands of the educational authorities.

6. That we commend George Peabody College for Teachers for the establishment of a chair of Race Relations on their faculty, and for the attitude of sympathy and fairness uniformly shown by the institution with reference to Inter-racial problems.

7. That the compulsory education law be thoroughly enforced, and that colored ministers and other leaders are especially urged to impress upon their people the great importance of sending their children to school as soon as school opens and every day until it closes in order that full advantage may be taken of the educational opportunities afforded.

8. That health and housing conditions be studied carefully with a view to improving same, and that close co-operation be maintained with the State Board of Health and local organizations which will help in bringing about improved conditions.

9. That we find the West Tennessee Conference, held in Jackson, to be a profitable method of promoting Inter-racial good will, and commend the program to the public.

Bolton Smith, Chairman, Memphis.
J. F. Richardson, Covington.
J. E. Deford, Savannah.
S. H. Johnson, Ripley.
M. T. Williams, Jackson.

KENTUCKY INTER-RACIAL SECRETARY HERE

East Tennessee News
Knoxville Tenn. 7-20-22

Dr. James Bond, inter-racial secretary for the state of Kentucky with headquarters in Louisville, spent Tuesday night in the city the guest of Dr. and Mrs. H. M. Green The doctor enjoys the distinction of being the only inter-racial secretary who has charge of the work among both races. He left Wednesday morning for Blue Ridge, Ga., where he will attend the Y. M. C. A. Training school for several weeks.

TENNESSEE'S SUCCESSFUL INTER-RACIAL PROGRAM

Christian Index

The annual meeting of the Inter-Racial League, a section of the Tennessee Committee on Inter Racial Cooperation, which was held here on July 12-13 revealed the fact that most encouraging progress in racial relations has been made in this state during the past year.

Jackson Tenn 8-10-22

The efforts of the Committee have been directed along many lines, chief of which has been that of securing better educational facilities for Negroes. The results reported include $35,000 high schools at Dyersburg, and South Pittsburg; $25,000 schools at Brownsville and McMinnville, a $9,000 school at Dickson, and a number of smaller schools. A fine library was secured for Howard High School, Chattanooga, and an $85,000 recreation park for the colored people of Memphis.

The State Board of Health cooperated heartily in the Health Week program. In Hamilton county every school house was visited in this campaign. 85 addresses were made and over 15,000 people were reached.

At Murfreesboro the Circuit Judge has asked the local Inter-Racial Committee to coperate with his court in dealing with delinquent colored youth.

Local committees are working with county agricultural and home demonstration agents to promote better farming, marketing and home conditions.

Last, but by no means of least importance, a mob was foiled and a lynching prevented in a Tennessee town last year by the prompt action of the local committee.

The annual meeting was held at the Tennessee Negro Normal during the summer session and was attended by hundreds of teachers from all parts of the State. It was addressed by a number of leading educators of both races, including Hon. P. P. Claxton, former U. S. Commissioner of Education, the State Superintendent, and the President of the Normal, was re-elected chairman of the League and Robert E. Clay, of Bristol, was re-elected secretary.

WOMEN PLEDGE RACIAL GOOD WILL.

North Carolina Group Joins Southern Movement for Christian Race Relations.—Strong Statement of Principals.—Special Emphasis on Protection of Women, Children, and Home-Mob Violence Condemned.

East Tennessee
12/28/22

Atlanta, Ga., Dec. 25—(Special) Another important step in the South-wide movement for better race relations was taken when 18 representative North Carolina women met in Raleigh, on October accepted membership in the State Committee on Race Relations, and gave out a vigorous declaration of their principles and purposes.

The personnel of the group was most notable, including outstanding leaders of the State Federation of Clubs, the State Welfare Board, and the big church organizations. It is doubtful if there could be found in the State another group of equal number having as wide connections and able to wield as great an influence.

After a day given to earnest study of the interracial situation, the group drafted and gave the public the following statement:

"We are conscious of a world condition of restlessness in which race friction plays a conspicuous part. We cannot ignore the fact that this presents a problem in which the south is so acutely involved that we are conscious that the eyes of the world are upon us, questioning our course. We cannot shirk the responsibility of taking up the challenge, grasping the opportunity presented, seeking a solution to this problem and demonstrating it on our southern soil.

"We believe that unrest existing between two different races dwelling side by side under the same economic system and the same government can be lessened, and eventually dispelled by a course of justice and fair play. When one race exceeds the other in numbers, in possessions and in opportunity, there is but one solution. As a Christian people we hold the elements of that solution. It lies in the cultivation of an attitude of fairness, of good will and a conscious determination to establish an understanding sympathy.

We believe that every human being should be treated not as a means to another's ends, but as a person whose aspirations toward self-realization must be recognized; that we must cherish racial integrity and racial self-respect as will lead each to higher moral levels, to mutual trust and mutual helpfulness. We believe that in this process certain values must be developed and maintained.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH
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President Hale Again Heads Inter-Racial League

East Tennessee News, Knoxville Tenn

Third Annual Session Proves Most Successful In History Of Organization.—Prominent Leaders Tell Of Good Results Accomplished.—Many In Attendance.

7-20-22

Special To The News.

NASHVILLE, TENN., JULY 15.—The third annual session of the Tennessee Inter-racial League closed one of the most interesting and successful sessions in the history of the organization, yesterday. Representative leaders of both races were in attendance and the interesting reports showed excellent work accomplished, President W. J. Hale, of the throughout the state. Delegates from nearly every county in the state were in attendance.

The sessions were held in the spacious chapel at the A. & I. State Normal and began Wednesday morning at 10:30 o'clock with President W. J. Hale, presiding. Splendid reports were offered by Secretary J. D. Burton, in charge of work among white people of the state; R. E. Clay, colored inter-racial secretary; W. L. Porter, editor of The East Tennessee News, Knoxville; Mrs. Emma Oliver, of Marion County; Dr. J. P. Coleman, Dr. J. B. Burt, Dr. C. V. Roman, Rev. W. S. Ellington, Prof. J. B. Brown, Hon. P. L. Harned, Prof. S. L. Smith, Dr. P. P. Claxton, Prof. M. L. Morrison, Mrs. Estelle Hoover, Bishop I. B. Scott.

The League unanimously re-elected President W. J. Hale of the Normal, as chairman for another year and Robert E. Clay was chosen executive secretary.

DISTRICT MEETING OF STATE INTER-RACIAL LEAGUE

8-31-22

East Tennessee News 8-31-22

Secretary J. D. Burton, of the state inter-racial league was in the city Wednesday, conferring with W. L. Porter, Knox county chairman, and making plans for holding the first district meeting of the league at Knoxville, Friday afternoon, September 15, at 2 o'clock. Prominent leaders of both races from all sections of East Tennessee have been extended invitations to attnd and a representative delegation is expected. The counties to be represented will include those from Bradley to Sullivan. "Inter-racial Good Will." will be the general topic of discussion.

Prominent Speakers Address Inter-Race Meet

INTER-RACIAL GOOD WILL KEYNOTE OF MOST INTERESTING CONFffRENCE HELD HERE.—DEAN McDERMOTT PRESIDES.—REPORTS FROM EAST TENNESSEE CHAIRMAN SHOWS MUCH GOOD ACCOMPLISHED.

The East Tennessee News 9/24/22

The first joint conference of the Tennessee Inter-Racial League proved one of the most interesting meetings that has been held in this city and the good to come from the helpful suggestions offered by the speakers will go far toward bringing about a better relationship between the races in the state. This was the opinion expressed by the large number of representative citizens of both races who attended meeting held in the auditorium of Carnegie Library on last Friday afternoon.

Dean Malcolm McDermott, of the University of Tennessee Law School and Knox county inter-racial chairman of the white commission, presided at the meeting and Editor W. L. Porter, of The News, chairman of the colored committee, was chosen secretary. Thoughtful addresses were delivered by J. D. Burton and Robert E. Clay, white and colored secretaries for the state inter-racial commission; Prof. Walter E. Miller, city superintendent of public schools; Dr. Ritchie Ware, pastor of the Fifth avenue Christian church; Dr. W. H. Franklin, president of Swift Memorial College, Rogersville; Rev. R. J. Buckner, presiding elder of the Maryville, A. M. E. Zion district; Rev. J. W. Manning, presiding elder of the Knoxville M. E. district; Rev. C. H. Wilson, principal of the U. P. Mission school, Athens, Tenn.; Rev. J. B. Thompson, Baptist missionary, of Sweewater, Tenn.; Rev. J. R. Harris, chairman of the Loudon county Colored inter-racial league; Rev. G. W. Robinson, pastor of the Bethel A. M. E. church, this city; Dr. H. M. Green and President W. J. Hale, of the Nashville A and I State Normal.

Mrs. Neal B. Spahr, one of the city's most active welfare workers, headed a delegation of ladies, who attended the meeting. In introducing Mrs. Spahr to the meeting Editor Porter referred to her as secretary of the women's auxiliary to the state inter-racial commission, an organizationzion that has done more to bring about an amicable solution of the so-called race problem than the combined efforts of all the other welfare organizations of the state. Mrs. Spahr is a member of the Central Young Womens' Christian Association Board, and has the supervision of the work for the Colored Y. W. C. A. Her intense interest in the affairs of the latter organization is responsible for the great good that is being accomplished by that organization in the city. The very interesting and helpful address delivered by Mrs. Spahr was well received by the body.

Other short addresses were delivered by Mrs. Margaret Ambrose, of the University of Tennessee; Miss Mary U. Rothrock, librarian of the Lawson-McGhee Library, Mrs. Lillian Eudailey and Mrs. Cora E. Burke.

The reports of the work being accomplished by .the inter-racial leagues of the different counties as outlined by the chairmen who attended the meeting, showed that the inter-racial conference idea is the only practicable way of adjusting any problems that arise and that

(Continued on Page 4.)

'No family and no race rises higher than its womanhood. Hence, the intelligence of women must be cultivated and the purity and dignity of womanhood must be protected by the maintenance of a single standard of morals for both races.

'The right of childhood to health and safety, to the training of body and mind in right habits and the soul in right purposes, is unchallenged. The childhood of every race must be safeguarded, for 'races move forward on the feet of little children.'

"As a foundation for social security for all races the family ideal must be made possible by economic justice, by religious sanction, by legal safeguards and a single standard of morals.

"We believe that violence has no place where people lend their support in every possible way to the agencies constituted by the people for the apprehension, trial and punishment of offenders against society. We resent the assertion that criminality can be controlled by lawless outbreaks, and women's honor protected by savage acts of revenge.

"We believe it is our highest duty to pursue these methods toward harmonious racial adjustment.

"We believe that bitterness, resentment and strife will yield to mutual trust only as we steadfastly cultivate in both races these attitudes and this faith in our common humanity.

"To these ends we pledge ourselves."

Similar organizations of women have been effected during the last year in Georgia, Alabama, South Carolina, Virginia, Tennessee and Texas. This statement of the women is generally regarded as one of the most significant phases of the good will work that is being done throughout the South by the Commission on Interracial Cooperation, which came into existence in 1919 and has branches in every Southern State and eight hundred counties.

REEL 16

Race Relations – 1922
Meetings.

Tennessee

The Pessimism of the Negro

9/16/22

By Kelly Miller

The Cleveland Call

The Negro poet? Fenton Johnson ejaculates:

"It is better to die than to grow up and find out that you are colored."

Here is the epitome of pessimistic philosophy in a nut shell. Race prejudice is a fact which the Negro did not create and which he can not control. He may indeed modify its malignity or mitigate its intensity or even avoid its severity by wise and sensitive procedure. But lachrynose lamentations will avail him nothing. Shall he yield up the ghost as the coward does in the face of unfavorable fate? or shall he meet the outward pressure of circumstances with the inner resistance of soul. The insane critic of the creation makes a sorry spectacle in face of cosmic law. The physical coward flees before testing the adequacy of his strength against opposing obstacle. He sees lions in the way and trembles without determining whether or not they are chained. The moral coward is more despicable. He makes an unconditional surrender of the soul. When one surrenders his will he paralizes his energies and enfeebles his whole nature. The nerveless prophet lies supinely under the juniper tree and wails over the awryness of the world. The militant prophet commands the chariots of God and the house of fire. Pessimism never righted a wrong or remedied an evil since the beginning of sin. Screaming against the facts of the Universe is the pastime of the indolent and the craven. The earth spins on its axis and moves about the sun, the stars burn in their socket, the course of human events moves on heedless of the wry faces of the little pessimist whose wails are as important as the hooting of "the midnight owl which doth to the moon complain."

The pessimist is apt to be a moral and intellectual dyspeptic. He has gorged himself with raw theories which cause mental indigestion. One ounce of faith will cure the severest case of pessimism. One dose of courage will banish the most malignant type of despair. If you have "faith as large as a grain of mustard seed. you can say to the mountains" of race prejudice, "be ye plucked up by the roots and cast into the sea," and it shall be so. No one who has faith in humanity can ever despair of the possibilities of man. Faith banishes despondency as the sun the mist. Why surrender the high prerogatives of manhood to the arrogance of race? What boots it to blot the Negro out of existence and to shut off his seed from the land of the living? What human or divine end can be served thereby. Suicide is the one sin that shall never be forgiven. If our poet desires to die in oredr to terminate his own line and escape the hardships of his color it is his personal prerogative so to do. The one commendable act in the record of the life of Judas Iscariot is that "he went out and hanged himself." But would to God that the poet had taken the decisive step before penning these fatal words. The race might well have rejoiced at the riddance. But the viciousness of evil doctrine consists in its suggestiveness especially to those of weak will and feeble spirit.

Unfortunately Fenton Johnson does not stand alone. His brand of moral imbecility is wide spread and contagious. The race abounds in weak souled pessimists without faith, hope or courage. They are ashamed of their kind and of their own progeny. They live without hope and die without issue. They are even devoid of that salutary cowardice of conscience which makes them think rather of the ills they may have than face the far flung consequences of personal social suicide.

Race suicide discredits the Creator and defeats the ends of creation. Man alone possesses this power. He is the only biological pervert who thwarts the purpose of his own existence. "Multiply, replenish the earth, and subdue it," is the first and final command to all created things in the animal and vegetable kingdom. The struggle for existence and the survival of the fittest is the result of the endeavor of plant and animal to carry out this high decree. Man alone gives up the ghost and seeks surcease from sufering by self sterility. What a reflection upon the God who made him and "gave him dominion over the earth and air and sea and all that in them is!"

O! that there might be breathed anew in the nostrils of the Negro that primeval breath of Godhood. The Negro must believe that he is the son of God and joint heir to the divine Patrimony. The rights of humanity are alienable, of which no human creature can be divested by reason of race, color, condition, creed, or clime. Although recognition may be withheld and privileges denied for the while, they can never be effaced or taken away. Only the craven soul can hypothecate his divine birthright.

"Though ye have lain among the pots yet shall ye be as doves with wings of silver and feathers of yellow golds."

Let the Negro reread Milton's Paradise Lost and study closely the character of his imaginary Satan, who is but the embodiment of the tough tenacious Teutonic spirit.

"The mind is its own place,
And of itself can make a heaven of hell, a hell of heaven."

All is not lost if the mind is not lost. The unconquerable will always find hope in despondency and resolution in despair. If there can only be injected in the minds of the Negro this much of the spirit of Milton's devil we shall never again listen to a pessimistic wail counseling supine yielding to an unfavorable fate. That would be an imfamy beneath the deepest downfall under the compulsion of supernal power. Satan's counsel to his overthrown host applies with special pertinancy to the Negro of today.

"Awake, arise, or be forever fallen."

Weakness of will is the Negro's besetting sin. In the intellectual and sentimental features of mind he is neither deficient or inferior as compared with the highest established standards, but his present backward statue is due to volitional enfeeblement. The strongest appeal could be made to apply to the point of greatest weakness. Then away with the counsel, in prose or rhyme, which tends to compound this weakness of will.

The world of ours is full of inequity and iniquity. The progress of two thousand years of Christain grace has not sufficed to banish injustice and wrong. The rich and the poor, the strong and the feeble, the wise and the foolish, the white and non-white peoples

of the earth are yoked together in unequal contest. But we are not left without hope. The final verdict does not consist in the mightiness of might, but in the righteous of right. This is the one divine event to which the whole creation moves. Herein lies the Negro's protective device and defensive philosophy.

Endurance is the dominant virtue that crowns the apex of the pyramid of human strivings. "He that endureth to the end shall be saved." All things in this life and in the life to be are reserved to him that over-cometh.

In the meantime let us pray that this poet for the excited moment, was inebriated with the delirium of poetic fantasy, but that in his soberer mood he will recant his evil utterance, and apologize for the insult to the God who made him and to the race which must bear the brunt of his inanity.

INTER-RACIAL COOPERATION.

Presbyterian Advance
12-7-22
Nashville, Tenn.

The splendid progress being made throughout the South by the cooperation of white people and Negroes for the betterement of Negro social conditions is illustrated by the facts brought out at a recent meeting of the Tennessee State Interracial Commission.

The Commission is made up of leading whites and Negroes, among them being such outstanding white men as Dr. W. D. Weatherford, of the Y. M. C. A. College, Dr. H. A. Morgan, president of the University of Tennessee, Senator W. R. Webb, famous schoolmaster of Bell Buckle, Dr. O. E. Brown, and Dr. Edwin Mims, of Vanderbilt University, and others of like standing. Some of the best known Christian women of Tennessee are also members. The field work is carried on by a type of cooperation between a white man and a Negro rarely equaled, the white man being Mr. J. D. Burton, an elder in the Presbyterian Church, U. S. A., and the colored man being Rev. R. E. Clay, a Baptist minister.

At the recent meeting there was careful consideration of the delinquent, defective and dependent Negro children of the state. Facilities for caring for these children are still very meager, but fine progress is being made. For instance, there is no home for delinquent Negro girls at present, and an appropriation has been made by the state for such an institution and a site has been purchased. Members of the woman's division are giving hearty cooperation in all such efforts.

Dr. Morgan showed how many problems between the races arise out of the economic conditions under which they labor, and Dr. Mims reported on the progress that is being made for the prevention of lynching and mob violence. In all of these particulars Tennessee is moving forward steadily and the credit in large measure is due to the movement which has brought leading white men and women face to face with leading colored men and women. Presbyterians are particularly gratified because of the excellent work being done by Mr. Burton, and it is the judgment of "The Presbyterian Advance" that the church at large ought to give substantial backing to a movement which has so proved its efficiency and its value to the communities of Tennessee.

THE PHRASE "BURLY NEGRO" PLACED UNDER BAN BY NASHVILLE TENNESSEAN

Fisk University News
December, 1922

The Nashville morning *Tennessean* has placed the phrase "burly Negro" in a list of phrases which their reporters and correspondents are not to use in communications and articles intended for use in that paper.

This is real news—news which is not only novel but is directly bound up in the public welfare. Only the God who knows all things can accurately determine the hatred which the use of the phrase by newspapers has created. It has made white men want to reach for their guns and slay all Negroes; it has made Negroes, in times of stress, feel that the hands of all white people were against them, against the law-abiding as well as the criminal; and they, like animals at bay, have often meditated murder and revenge in their hearts. Every good citizen ought to write a letter of thanks to that paper for taking a step which marks real progress.

And yet, in a rather peculiar way, the Editor of the NEWS discovered that the ban had really been placed on the words. On the morning of the 22nd of November, the following item was printed in a very conscpicuous place on the front page of the *Tennessean:*

REEL 16

Race Relations — 1922 Texas.

Meetings.

White Women of Texas Make Anti-Lynching Declaration

New York Age

Say "Lynching is Black Spot on America's Soul" and "Law and Order Must be Maintained at All Costs".

4/15/22

Deplore Race Prejudice

Resolve Negro Shall Have Hearing--Not Content With Being Kindly Disposed, But Good Will Must Secure Justice in All Things

(Special to THE NEW YORK AGE).

Dallas, Texas—Declaring that "lynching is the black spot on America's soul," that "we have no security unless the law protects us," and that "law and order must be maintained at all costs," leading women from all parts of Texas met in Dallas a few days ago and organized for the purpose of seeking a Christian solution of the tangled problem of race relations.

Mrs. Jessie Daniel Ames of Georgetown was elected chairman and Mrs. John S. Turner of Dallas secretary. The membership of the committee embraces representatives of the principal civic and religious organizations of the State, Mrs. Percy V. Pennybacker being a notable fiure in the group.

A Committee Problem.

A strong address was drafted and given to the public, recognizing the condition of the Negro in the South as a community problem affecting the welfare of both races, and demanding for its solution the application of the principles of humanity and justice. An appeal was made for the rights of every child to a reasonable chance in life and for a single standard of morality that will protect the womanhood of all races.

The women's committee will function as a section of the Texas committee on inter-racial cooperation, the purpose of which is to organize in every community where race relations constitute a serious problem a group of the best people to study local conditions and needs and deal with them intelligently and in a Christian spirit. Dr. J. C. Hardy is chairman of the State committee. It was stated that in many communities the plan had averted threatened trouble and displaced acute situations by confidence and good will.

Women Issue Address.

The address adopted by the women is as follows:

"We, the members of the women's section of the Texas state committee on Inter-Racial Cooperation, find ourselves overwhelmed with the opportunity and the corresponding responsibility which we this day face in sharing the task of bringing about better conditions and relations in the South between the white and Negro races. * * * We deplore the fact that the relations for the past fifty years have been such as to seperate the two races throug a lack of understanding on the part of both. We know that ignorance takes its toll in crime and inefficiency, that disease and death are no respecters of persons, but that they sweep across the boulevards from the places of squalor and unsanitary living, to the best kept and most protected homes. We know also that crime is not segregated and that its results are felt alike by all classes.

"We are persuaded that our native Southland can never reach its highest destiny while any part of its people are ignorant, underfed and inefficient. Therefore, together we must meet our task and seek to bring in a new day of better understanding. To this end we acll attention to some of the underlying causes of present day ills:

Prejudice.

"Recognizing the universal existence of prejudice among people of different races, and deploring its existence and its consequent unjust results, we therefore are resolved that the Negro should have a hearing in his own behalf, and further resolve that we shall not be content simply with being kindly disposed to the race, but that our goodwill shall reach to the effort to secure for its members justice in all things and opportunities for living the best life. We desire for the Negro, as for all men, personal and racial justice in private life and in the courts of the land.

Womanhood.

"Realizing the great increase of mlattoes and knowing full well that n race can rise above its womanhood, we appeal for the protection of the chastity of the Negro woman and declare ourselves for the single standard of morality among this race as well as among our own.

Childhood.

"Recognizing the right of every American child to be not only well born, but to be given the opportunity for developing his life to its fullest possibility, we desire for the Negro child better homes, better schools and better Christian training.

Lynching.

"Lynching is the black spot on America's soul. So long as America holds the record for its illegal taking of life, so long as the headlines of foreign papers carry in large letters 'America burns another Negro' just so long will her shame be world-wide. We have no security unless the law protects us. Mob violence knows no law. As women, as mothers of men, we protest. We condemn every violation of law in the taking of life, no matter what the crime.

"We declare ourselves for law and order at all costs. The public has a right to prompt and certain justice and should demand such of officials and courts. We believe that America should not permit ignorance and prejudice to be capitalized. In common with the great and honored Henry W. Grady, of our own Southland, we say, 'Not in passion, my countrymen, but in reason, not in narrowness but in breadth, may we solve this problem in calmness and in truth, and lifting its shadows, let perpetual sunshine pour down on two races walking together in peace and contentment.'"

TEXAS WOMEN FLAY LYNCHERS AS CRIMINALS

New York News

4/1/22

Dallas, Texas, March 27.—Declaring that "lynching is the black spot on American's soul"; that "we have no security unless the law protects us," and committing themselves to the maintenance of "law and order at all costs," a committee of Texas women who organized here yesterday as a section of the state committee of interracial co-operation today issued an address setting forth their convictions on interracial problems and pledging themselves to find a Christian solution for them.

The address was drafted by a subcommittee consisting of Mrs. W. B. Preston, Mrs. Jessie Daniel Ames, Mrs. F. N. Burkhead, Mrs. E. J. Batjar and Mrs. R. B. Seay, and was read by Mrs. Preston before a meeting of a hundred women at the city temple, which continued throughout the day.

The address, which was adopted, follows, in part:

"We, the undersigned members of the women's section of the Texas state committee on interracial co-operation, desire to express our convictions on some of the vital issues involved in this question. We find ourselves overwhelmed with the opportunity and the corresponding responsibility which we face in sharing the task of bringing about better conditions in the South between the white and negro races. Because of their long years of association with the negro race, their understanding of the background of both races in their mutual relations, and their inherited interest in the welfare of the negro as a part of the life of the South, we realize the opportunity which is offered the white women of the South to assist in the solution of these great problems.

"We know that ignorance takes its toll in crime and inefficency; that death and disease are no respecters of crime or persons. We know also that crime is not segregated and that its results are felt alike by all classes.

"Recognizing the universal existence of prejudice among peoples of different races, and deploring its existence and its consequent unjust results, we therefore are resolved that the negro should have a hearing in his own behalf, and further resolve that we shall not be contented simply with being kindly disposed to the race, but that our good will shall reach to efforts to secure for its members justice in all things and opportunities for living the best life. We desire for the negro, as for all men, personal and racial justice in private life and in the courts of the land.

"Recognizing the right of every American child to be not only well born, but to be igven the opportunity of developing its life to its fullest possibility, we desire for the negro child better homes, better schools and better Christian teaching.

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TEXAS WOMEN FLAY LYNCHERS AS CRIMINALS

Baltimore Md. Herald

4/1/22

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DEC 16

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INTER-RACIAL PROGRESS.

Dallas Tex. Express 3/25/22

An inter-racial Conference has been held in Dallas and participated in by the leaders of thought of the community. The plan of the conference as outlined by the leading speakers of that body is to bring together in the community a group of its most intelligent citizens white and black to study local conditions and needs and deal with them as it seems best.

That such an organization should form and begin to function in Dallas and in Texas argues powerfully for an added percentage of friendly relations between the races here.

That difinite steps should be taken to cause it to happen that the most intelligent and respected among Negroes should be taken as instances of the worth and progress of the group rather that the shiftless will be to make more hopeful the outlook for the general mass.

A more fitting comment upon this movement as it concerns Dallas and Texas can not be found than that of Dr. George E. Haynes, Secretary of the Federal Church Council's Committee on Race and Church relations who, in discussing "The Christian Way in Race Relations" says:

"Two impulses of human life—the struggle for selfish interest and the struggle in behalf of others—have sought the right of way in race relations. The demands for cheap labor to clear the forest and till the tobacco, rice and cotton fields of the white settlers led them to bring the Negro people to America. Almost from the beginning, Christian conscience sought to prevent and correct the evils of slavery and to serve the welfare of both races by overruling selfish exploitation. The profits from unpaid labor, however, so appealed to the lesser impulse of the majority that it often thwarted the claims of justice and mercy. Sixty years ago the nation paid an awful price in blood and treasure when conscience and justice demanded their place on the highway.

During the years that have followed the spirit of justice and service has slowly but surely gained larger and larger place in the settlement of the many relations of the races in industry, education, government, and religion. It is true that the Negro, like many other repressed groups, has shared unevenly in the wealth he has helped produce, in the schools he has been taxed to support and in the government he fought and died in wars to defend. Yet, the glory of the past and the hope of the future rest in the fact that, although often in the minority, there has been a body of Americans who in season and out have labored that Christian good-will, instead of brutal force, should determine the relation of our national life to Negro citizens.

Half a thousand missionary schools, institutes, and colleges, have pioneered Negro education when many people did not believe the race could master advanced knowledge. These institutions laid the foundations for Negro public schools, furnished teachers for them, and have equipped an able company of present day Negro leaders in church, school, and community life. Progress in industry, art, agriculture, literature, science and religion among Negroes is leading many white leaders to say that the time has come when they should no longer work for the Negroes but with them for the best and largest achievements of the new day. In other words, we have arrived at the time of real racial cooperation. We begin to see that our general welfare cannot be attained without according to all a share in planning and working for, as well as enjoying, the benefits.

We are "finding new appreciation by the white people of the Colored people's value as members of the community, taking the best of that race rather than the worst as instances of their worth and progress, ... likewise finding a new appreciation by the Colored people of the white people's interest and readiness to cooperate." Organizations such as the Commission on Interracial Co-operation in the South and the Federal Council's Commission on the Church and Race Relations are outstanding illustrations of this spirit.

The ideals of Christian brotherhood now gain a larger place in the march along the world's highway because they have made clearer to the people that to advance the man behind is to carry forward the whole procession. Has not much of the selfish impulse that led to the exploitation and repression of the weak by the strong, the disadvantaged by the favored, the black by the white, had headway in the affairs of the world because men and women have not realized that we all go up or down together? In the practical life of action no less than in our thinking we are beginning to see that the science which taught the "struggle for existence" as "red in tooth and claw" stated only half a truth. We are now beginning to see that the "struggle for the life of others" is even as deep, or deeper, in the fabric of life and in the structure of human society. The majority are opening their eyes to see that we serve ourselves best when we serve our neighbor.

Indeed, the results in goodwill from friendly co-operative dealing with the so-called "race problem" in our own country can and may so inspire the spirit of America, and so convice the public mind that conference and common sense are far more powerful than conflict of arms in settling differences, that we shall go forth with greater sincerity and assurance to help the nations and the races of the earth along the way of neighborly goodwill.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH
RFL 16

Race Relation – 1922.

Texas.

Meetings

DALLAS TEX JOURNAL
JANUARY 30, 1922

LESS FOOLISHNESS IN RACIAL PROGRAM URGED BY SPEAKER

Keeping "fool whites" and "foo negroes" out of the way is the best thing that can be done toward solving the race question in America Dr. Will W. Alexander of Atlanta Ga., secretary of the Commission on Inter-Racial Co-operation, said at the Open Forum Sunday afternoon. His subject was "A Way in Race Relations."

Time alone can solve the race question, he said, and made no pretense for himself nor his organization as holding a solution of the question. Dr. Alexander outlined the situation, particularly as regards the old South, and said he believed the solution of the race problem must be worked out at home.

"Southern cities listen not to the voice from the outside," he said, quoting from his own writings.

Suggestion that a council composed of both whites and negroes be formed to discuss racial relations was made. He urged promoting negro health and negro morals for the good of both the negro and the white population.

Between 600 and 700 persons heard the talk. Elmer Scott, who presided, announced that Dr. John Dewey of Columbia University will speak next Sunday on "China Among the Nations."

REEL 16

Race Relations — 1922. Virginia

Meetings.

White and Colored Ministers Of Roanoke to Get Together

New York Age 8-5-22

Meet in Joint Session and Discuss Plans for Large Cooperation and Better Understanding Between Leaders of the Two Races

(Special to The New York Age).

Roanoke, Va.—To promote cooperation between the colored and white ministers of the city, the Ministerial Association of Roanoke invited the colored ministry to a joint meeting in the Central Y. M. C. A. auditorium. At this joint assembly plans were discussed looking to the allying of the white and colored ministers in religious work.

A feature of the session was an address by the Rev. Arthur L. James, pastor of the First Baptist Church, who spoke on behalf of the colored ministers, his subject being, "How may the white and colored Protestant ministers of Roanoke cooperate in Kingdom Building?"

The speaker declared that in these days of reconstruction and unrest, when nations are seeking cooperation with each other and a better understanding is being sought here in America between the North and South, the pervading atmosphere of the times should awaken us to a deeper sense of our own need of cooperation between the two groups of ministers in Roanoke. He declared that the need of larger cooperation is perfectly clear to each and every one, and the only unanswered question is as to how we cooperate.

Continuing, Rev. James said:

"The finest specimen of Christian cooperation carries with it a certain amount of felowship; and all true felowship demands expression through social intercourse. And here is one of our most serious handicaps. The gospel of Jesus Christ when preached by a white man to a colored audience is rarely accepted by the colored audience as intended for them. And the gospel when preached by a colored minister in the presence of white men and women, however wholesome and pure it may be, is not received as a message intended for white people. Hence the message of salvation to a lost world in a number of cases is rendered of non-effect. Old traditions loom forth to obstruct the pathway which leads to glory.

"In spite of the doctrine of universal brotherhood and the divine claim that as believers in Jesus Christ we are all one, we are severely hindered from cooperating with each other in giving gospel to the world. * * * I venture the assertion that there are thousands of white ministers throughout the country and in the South who are ready to enter fully into fellowship with their ministerial brethren of color, but on account of the unpreparedness of the masses they regard it as being unwise.

"A striking confirmation of this unusual contention is illustrated in a story told to me by one of my friends who pastors a large and influential congregation in a certain Southern state. A leading white Baptist minister of the same city for a long time was very friendly toward this friend of mine and often accepted invitations to speak and to preach for him and his congregation. But finally the white minister ceased to come over to visit my friend. So as they ran into each other one day down the street, my friend said to his white ministerial friend, why is it that you don't come over to preach for us any more. Have you gotten above preaching the gospel to your colored brethren? He said no that isn't it. The truth is I have got a heart in me and I have become ashamed of myself. I have been preaching for you and your people for all these years and I really enjoy preaching to them as well if not better than I do to my own people. They seem equally as capable of appreciating the gospel. They are nice to me and you have been just as nice to me as any of my own brethren and just to think that I can't ever invite you to come and preach for me.

"In my own experiences I think have discovered what seems to be th part of white ministers and white Christians a desire for a closer fellowshi than that which now exists betwee white and colored Christians.

"During my pastorate in Florida held a charge in a city where the pasto of the First Baptist Church and myself were very good friends. He often preached for me and I visited his church on several occasions and on one of these occasions I was called upon to lead in prayer. A few years afterwards this white ministerial friend and myself met in another city where I was on program to speak before a white audience at an inter-racial meeting. In introducing me he said brother James and I pastored in the same city for a good many years together and during that time we were real brothers and friends. I visited him and he visited me. I preached for him and he prayed for me. And so we did.

"And right here in Roanoke we have had within the past three years, at least two communion services where we have had men and women of white Baptist churches to commune with us. And less than three months ago at a Billy Sunday Club service one Sunday afternoon, which was held in our church, there were four converts. Three of whom were colored and one a young white man.

"But after all the people may be waiting for the ministry to lead them to higher grounds of cooperation. And if we wil unite in exalting the Name of Jesus and in condemning race hatred and race prejudice, whether found among white people or among black people, there is sure to be a better feeling, a better understanding and a closer fellowship in the great work of building the Kingdom. The same rule by which Christ met race prejudice and race hatred should be observed by his followers today

"Our white ministerial brethren are in a position to render us a great service which we cannot render to them in turn because of our peculiar situation. And to a large extent we must depend upon them in pleading our cause at the bar of conscience of the American people for a more friendly attitude toward an oppressed and unfortunate race. Your strong and uncompromising condemnation of the inhuman outrages perpetrated against us by the lawless element of the whites will contribute to a more lasting peace and a safer protection for both races than that which can possibly come from any other source."

DIVISION OF BEHAVIORAL SCIENCE RESEARCH PEL 16

Race Relations – 1922

Virginia

Meetings

This News Letter is Sent to All Members, White and Colored of The Virginia State Inter-Racial Committee; To All General Chairman Vice-Chairmen, White and Colored Groups of Local Committees and to All Inter-Racial Secretaries White and Colored in Other States.

Richmond 1-17-

Newport News, Va.—At the December meeting of the Inter-racial Committee Dr. E. T. Wellford, Pastor of the First Presbyterian Church (white) presented the matter of the Associated Charities. Dr. Wellford is Chairman of Committee of the Associated Charities on co-operation with the colored people of the Community. It was suggested that Dr. Wellford's Committee meet with a committee now forming in the colored section for charitable purposes and if possible, make this latter Committee a part of the Associated Charities of Newport News.

The committee on colored playhouses reported conditions were not good and that further investigation was necessary. Committee continued.

Chairman Hardy reported he had investigated the reported whipping of a Negro boy at the city farm and said it was not as bad as the report indicated. The matter was discussed and Mr. Hardy thanked for his investigation.

A Negro boy 12 years old, reported as being in the County Jail for "taking a man's horse for a ride" as he expressed it. An effort will be made to have boy removed from jail and placed in a reformatory.

It was reported to the Committee that the City Council had appropriated twenty-five hundred dollars for improvements in the East End, (Negro section.) Chairman Hardy was requested to take this matter up wih the city manager.

Conditions in general were discussed and improvements reported along all lines of Inter-Racial relations.

R. W. MILES,
State Inter-Racial Secretary.

Inter-Racial Committee Meets

Norfolk Journal & Guide

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R. T. Miles, State Inter-Racial Secretary.

COL[illegible]ERLIN WILL FIGHT IT[illegible]UT IN THE SOUTH

Colonel Robert T. Kerlin, of Lexington, who was dismissed from the Virginia Military Institute because of a letter he wrote to the Governor of Arkansas concerning the treatment of the alleged Elaine rioters, and because of his general attitude of sympathetic interest in Afro-Americans, their hopes and aspirations, and who lectured in Norfolk Wednesday night announces that he will remain in the South and "do his utmost to rally the justice loving and human-minded people of both races for the great battle of justice and equity. "I have dedicated my life to this," he says.

We think he has determined wisely. We are sure he will continue to be a great power for good and that he will find plenty of appreciation and support from both races in the South.

COLONEL KERLIN

Everyone of Norfolk's citizens who heard the magnificent address of Col. Robert T. Kerlin will remember the man and his splendid eloquence, fullness of information and fairness of mind in dealing with the problem of race relations. It must be a common hope that more men like him will come out of the bosom of the South and help to make it a better and safer place for all of its people to live in.

Col. Kerlin reached the highest point in his address when he said: "Your young men shall dream dreams and your old men see visions. Without dreams no worthy achievement was ever born." Then he became introspective, saying: "I dream of a Republic wherein every man's home will be secure; I dream of a Republic where every woman may feel that the confines of her home are sacred precints; I dream of a Republic where every child will receive the benefit of the guarantees vouchsafed in the Declaration of Independence and in Magna Charta."

Col Kerlin's dream will yet come true. The Almighty God of this Republic will see to that. The South was made for all of its people, and they will all yet live in peace and precincts; I dream of a Republic where under his own roof and restrained only by the Constitution in the enjoyment of his rights and immunities as "a person, a citizen, of the United States and of the State in which he resides."

MAKING TROUBLE

In August, 1921, the Board of Visitors of the Virginia Military Institute dismissed from the faculty Professor Robert T. Kerlin. The reason given for his dismissal was that he had transgressed the proprieties in protesting to the Governor of Arkansas against the severity of sentences imposed on certain negroes for the part played by them in the Elaine, Arkansas, riots of 1919. A dismissal based on such grounds could not be justified. It penalized individual and academic freedom of thought and sacrificed the ancient privilege of petition on the alter of racial squemishness. The action of the Board of Visitors was roundly criticized in the press of the country, the *Vriginian-Pilot* being among the newspapers that characterized it as reprehensible.

Recent activities of Professor Kerlin justify the suspicion that the incompatibility that resulted in his dismissal was more formidable than appeared from the episode of his appeal to the Governor of Arkansas. His speeches in Norfolk and Richmond, delivered under colored auspices to colored audiences, suggest not so much the tempered mind that is affronted by an act of injustice as the spirit of the headlong crusader engaged in preaching a gospel of racial equality in terms that can only make an already troubling problem still more confused. The integrity of Professor Kerlin's convictions is not here brought into question. One may assume that he believes zealously in the justice of the social accommodation that he is preaching. But neither is it possible to ignore the integrity of the conviction held by the great mass of Southern people that those who broadcast these views to indiscriminate audiences are striking at interracial peace and understanding.

The recklessness with which Mr. Kerlin has embarked on what can only be regarded as a trouble-making mission, suggests that he is morbidly pre-occupied with an issue that ought at all times to be guarded against morbidity. There is of course no room in a Southern college faculty for a teacher with whom the race issue has become a morbid obsession. Mr. Kerlin has helped the *Virginian-Pilot* to arrive at the conclusion that his dismissal was justified. The only thing to be regretted in connection with the action of the V. M. I. board is that it did not make public the whole story. This aside, it is entitled to an amande honorable from those who criticized it and, as far as this newspaper is concerned, it now has t.—*Virginian-Pilot.*

N Y C EVE WORLD
JUNE 7, 1922

KERLIN FIGHTS FOR NEGROES

Colonel Dismissed From Institute Pleads for Race Equality.

RICHMOND, Va., June 7.—Col. Robert T. Kerlin, graduate of Central College, Missouri, a Ph. D., and of Yale, who was dismissed last year from the post of professor of English at the Virginia Military Institute because he made a criticism of official action in a race disturbance in Arkansas knokn as the Elaine riots, made an impassioned plea for race equality before an audience of Negroes in True Reformers' Hall here Monday night, and was enthusiastically received.

It appeared to-day that some of the Committee on Arrangements insisted on his being their guest after the meeting, but he preferred spending the night at Murphy's Hotel.

Several months ago Col. Kerlin sued the institute for $50,000 damages as a result of his being ousted. The suit is yet to be tried.

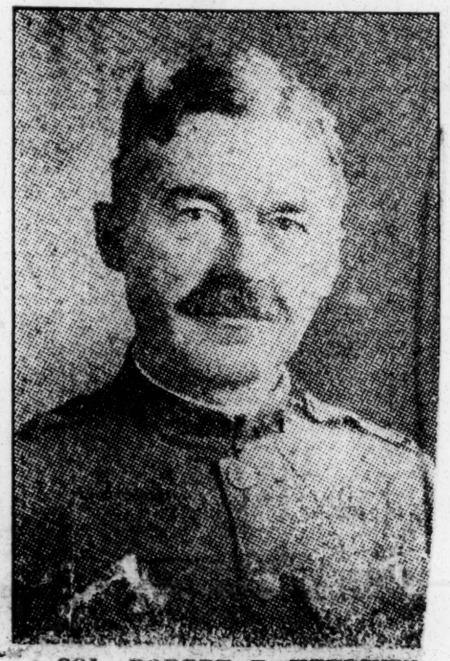
RACIAL EQUALITY URGED IN TALK BY COL. KERLIN

RICHMOND VA LEADER
JUNE 6, 1922

Man, Discharged From V. M. I., Makes Plea Before Local Negro Audience.

Colonel Robert T. Kerlin, who was dismissed from his post as professor of English at the V. M. I., because he made a criticism of official action in a race disturbance in Arkansas last year, was joyously received last night by a negro audience in True Reformers' hall, on North Second street, when he made an impassioned plea for race equality. He spoke in behalf of a campaign for membership that is being carried on by the National Association for the Advancement of the Colored People, and is said to be employed in a speaking campaign inaugurated by Northern negroes to be carried out in the South. Half dozen police and plain clothes men were present last night, but there was no disorder.

In Colonel Kerlin's address, which he said was inspired by the biblical quotation, "Behold your young men shall dream dreams and your old men shall see visions," there was applause after every pause. His audience, which numbered about 150 negroes of both sexes, greeted with loud acclaim, his references to "the common brotherhood of men which knows no race, color or creed." At the mention of the name "Booker T. Washington," the audience applauded to the point of cheers and when Colonel Kerlin declared that Washington and not Lincoln was the liberator of the slaves the audience grew riotously enthusiastic.



COL. ROBERT T. KERLIN.

Quoted Negro Poets.

Kerlin quoted the negro poets as he had made a deep and profound ...y of their work for years. He ...ted the verses of Paul Lawrence ...r, Phyllis Wheatly and Sojourner Truth. His reference to his ... in terms of brotherhood and sisterhood, his appeal for a better acquaintanceship between the races and his repeated remarks on negro spirituality kept his audience nodding to one another and smiling approval.

The whole tenor of the address was based upon the equality of the races, economically, socially and spiritually, especially spiritually.

Calls Himself Dreamer.

"I am a dreamer," he said, "a dreamer of dreams like Abraham, like Isaac, like Joseph. I have a vision that some day this great mistake of inequality will be swept away. I dare to dream these things like the dreamers of old. I would save my people from a growing bitterness and estrangement. I dare aspire to be a friend of humanity and I am never ashamed of being a friend of the negro or of championing his cause. I stand for the true America, the America that knows no inter-racial differences."

Coming down the list of dreamers from Abraham through the ages of patriarchs who led "suffering people out of the wilderness of despondency to freedom," the speaker finally reached Ghandi, the Indian insurrectionist, declaring:

"There is Ghandi. A man of men. A leader. One who was too Christlike to be understood."

Another "Christlike Man."

Reviewing the dreamers further along down the line the speaker referred to Eugene V. Debs, "another Christlike man, who sffered rather than give up a principle.

"A man not yet cannonized by the church, not yet listed among the saints, but one who some day will come into his own in the hearts of his people. America was not true to herself when she put Eugene V. Debs in prison."

"The great trouble," the speaker said, "is that you have not a proper acquaintance with the white brother. It is too much of a back door acquaintance. There is too much difference, but I look forward to that day when this racial prejudice will be swept away.

Booker Washington Eulogized.

"A few days ago I was in Washington looking at that great memorial erected to Abraham Lincoln and I thought back to that lowly man, born in a log cabin, who came up to enlighten an age. Then I thought of that other man—Booker T. Washington, who, I believe will live on as a greater liberator and greater personality than Lincoln."

At another point in his address, Kerlin declared:

"The negroes never submitted to slavery. They always had the forward hope of redemption, and you wlil find troughout the period of their 250 years in chains that leaders came out from time to time, blazing a trail that leads ever upward and onward. I have heard it said that the Indians died out because they refused to submit to slavery. That is not true. The Indians have passed away because they have no vision, no aspirations, no spirituality—the great characteristics that will bring the negro into his own."

When Colonel Kerlin finished he was given an ovation. He was introduced by Nelson Williams.

Regarding Dismissal.

Colonel Kerlin touched but lightly upon his dismisal from the Virginia Military Institute, declaring that he loved the institution, but that the board which unseated him was "misguided, misinformed and strangely stpuid in its dealings with him." The reason the board dismissed him was because he wrote a letter to the governor of Arkansas protesting against what he termed the unjust sentences imposed upon negroes convicted in connection with the Elaine, Ark., riots of 1919. The V. M. I. board took the matter up Aug. 20, 1921, and after two days' deliberating, decided that Professor Kerlin had gone too far.

Declines Their Invitations.

Since then he has interested himself in negro uplift, and has been on lecture spreading his dictrine of racial equality. Although invited to be a county board of supervisors is in session today in Henrico county courthouse, for the consideration of several county claims of minor impor-

Race Relation – 1922.

Louisiana.

Meetings.

The Inter-racial Task

That the City Church is singularly responsible for giving out the proper message and imparting the right spirit in the inter-racial situation was the chief emphasis of a strong address by Bishop Jones, who in his characteristic way, held forth among his colored brethren the torch of love as the light that shall ultimately lead the races to the goal of mutual adjustment. New Orleans, La

Two foremost inter-racial leaders among the Negroes' best Southern white friends who were present and spoke frankly and sincerely were Dr. M. Ashly Jones and Mrs. Archibald Davis. Dr. Jones assumes as a basis for inter-racial co-operation that "the worst enemy to civilization is the man who won't try to agree." While Mrs. Davis was no less insistent on the necessity of a christian approach to the problem on the part of the women of both race groups. She plead, as this writer has not frequently heard, for an inter-racial consciousness. "There are," said she "three classes of white people," regarding this problem: the class that are so preoccupied with other matters of seeming bigger import as not to be interested in it; another class who are deliberately and wilfully reactionary; another class who are bent on the inter-racial mind and approach. Likewise there are three Negro groups: those who are suspicious of every movement in which whites are working at the problem; others are those who are not sufficiently serious minded to think on its import; and the third group who believe in and are working at the task in a co-operative way. Other speakers were Dr. J. N. C. Coggin, of the Board of Temperance on "The City Church and Inter-racial Co-operation", Dr. Ernest Lyon of Baltimore, on "The Relation of the City Church to Civic Welfare.

Increased Lay Activity

Dr. M. L. Robinson, Secretary New York City Societies spoke on "Centralized Leadership for the City Task", Dr. E. J. Helms of Goodwill Industries fame spoke on "Industrial Evangelism", and Dr. Jno. W. Haywood of Morgan College told the Conference "How to Encourage the Negro of Education and Means to be a Greater Force in the Local hurch." Mr. Jas. C. Arnold, the President of the Atlanta Local City Missions and Church Extension Society gave an admirable summary of the plan and program of the City Societies as related to the general Church Program. Noteworthy interest was shown by the local ministers and especially the business men of the city in the success of the Conference.

The Conference, projected under the plan of the Bureau of Negro Work, Dr. W. A. C. Hughes, Director, and the Department of City Work, Dr. Melvin P. Burns, Superintendent, was so markedly successful that there was unanimous in its request that such a Conference be made an annual event in the program of the Board for the study of the problems of the Church as she faces her city task.

CITIZENS IN MASS MEETING FOR BETTER GOVERNMENT.

9-16-22. Birmingham Reporter

Because of the hundred or more murders committed in Birmingham and Jefferson County, with but little apprehension of the criminals, a mass meeting was held at Loew's Bijou theatre Wednesday when a special committee headed by Colonel T. O. Smith, made its position known and asked the support of the Birmingham citizens in their effort to reduce crime here and put Birmingham in a column of cities governed by constituted authority. 9/16/22

The meeting was attended by many leading people and the speeches were pointed and exposed the activities of a destructive element unapprehended and determined to govern the city and county by force and mob rule. Without the slightest effort to alrm or make uneasy any person or group we must concede that our plight is serious and the mass life of our community is being counselled, instructed and guided by irresponsible individuals or organizations. It is very plainly written in the faces of our citizens and certainly in every public gathering, that some evil spirit has invaded, and a spirit of violence is easily aroused. These crimes, most of them, point to certain organizations, and the meeting clearly demonstrated among other things that certain rules and unlawful dispositions would be continued unless the strong hand of the law be supported by courts and citizens in all of its phases.

With such men as Col. T. O. Smith and Attorney C. P. Beddow speaking for law and justice as they did Wednesday at Loew's Bijou theatre, some change for good must come, some results for the happiness and peaceful attitude of our city and county will come. The meeting and the effort may have been long coming, but we believe that it is here to stay and with the determination expressed, it is not too late to save the city and county. There has never been given in our city before such loyal support as is given this committee. Almost every store in the city closed and most of the business houses and all remained closed while the meeting continued at the theatre. Other leaders could have attended the meeting with credit to themselves, a stimulation and support of the organization, it is well to say, even with the absence of some we may have expected, there was a large and sufficient number to carry out the program and support the cause outlined by the committee. The plan is simple, it is just, it is what any law-abiding citizen will agree to and support. And in short it is this: Every man doing his duty, seeing to it that he violates no law and will keep an eye open to the enforcement of law regardless of who may be the victim

The meeting took a very broad view of the situation and dealt with the question as dealing with a home circle in an effort to correct family disruption, save the wayward children and keep the character and standing of the family above reproach.

In meetings of this kind where the Negro has suffered more, perhaps, than other groups, it was necessary to call attention to him and his place as it respects the law and the duty of law enforcement officers. Attorney C. P. Beddow, of the firm of Beddow and Oberdofer, made plain this question and made the statement that he believed that every human had a right in the sight of the law and should be equal in the sight of the law, and if leniency is to be had it should be given the poor ignorant members of the Negro race that have not been given a chance of education. Certainly every Negro man in the county approved of the committee's work and stand ready to aid it in every way possible to apprehend the criminals who are bringing disgrace upon the community, the county and state by their vicious and unwarranted mob spirit.

If we would uphold the law, crime must not be colored or minimized because it happens to be committed by this race or the other race, or because it was committed by this circle of society or that circle of society. Crime should be judged as crime, and the law, not color, should be supreme. Officers should be the first to uphold the law and when they commit crime they should be punished as any other criminal, and if any stronger effort should be made to give the extent of the law, it should be in the case of individuals who have in their hands the administration of the law and law enforcement officers.

If the meeting at Loew's Bijou theatre was as determined as it appeared to be, Birmingham is in better shape today than it has been in for a number of years and we all need to feel better because of the coming together of these leaders, these men and citizens who propose a new day for Birmingham and under a sensible program, one that can be easily carried out by the humblest member or the highest who respects the law, the rights of humanity to be happy, live in peace undisturbed by hoodlums and mob leaders.

[illegible]D STATE INTER-RA[illegible]ER-ENCE FOR KENT

Louisville Courier Journal 12-28-22 Newspaper

Held at Louisville, Ky., Dec. 15-16, 1922.

Gov. Edwin P. Morrow, Honorary Chairman; P. C. Dix, State Secretary, Y. M. C. A., Active Chairman; Dr. James Bond, Director, under the auspices of the State Y. M. C. A.

Theme: "Some Kentucky Problems Requiring Inter-racial Co-operation in Their Solution."

Program—December 15, 1 p.m., P. C. Dix, presiding. Devotional, Rev. Nash Williams, Louisville, Ky. Report of the year's work by Dr. James Bond, director of Inter-racial Commission of Kentucky. Opening address, Gov. Edwin P. Morrow, "European Side Light on Our Race Problems." Address, State Secretary Y. M. C. A., Mr. P. C. Dix. Address and reading, Col. J. S. Cotter, Louisville, Ky., subject: "Grant and Ned's Psalm of Life for the Negro." Address, by Supervisor of Colored Schools, Prof. F. M. Wood, Paris, Ky., sub-

ject: "Problems of Negro Schools." Address, by Editor of The Evening Post, Louisville, Ky., Mr. Lewis Humphrey, subject: "Contribution of the Press to Right Race Relations," discussion opened by Rev. W. H. Steward, Editor of American Baptist, Louisville, Ky. Address, Dr. C. S. Gardner, Southern Baptist Seminary, "The Importance of the Introduction in Kentucky Colleges of Courses on Race Relations." Discussion opened by Prof. P. W. L. Jones, Kentucky N. I., Frankfort, Ky.

7:30 a. m. Dr. M. J. Hutchins, President, Berea College, presiding. Devotional, Dr. Samuel Callen, Louisville, Ky. Music, Lincoln Institute Quartett. Address, Dr. G. E. Haynes, New York, "The Compelling Power of Good Will in Race Relations." Music, Jackson Street Methodist Episcopal Church male chorus, director, Pastor I. G. Penn, Jr. Address, Dr. I. G. Penn, Sr., Secretary of Board of Education for Negroes of the Methodist Episcopal Church, Cincinnati, Ohio, subject: "The Larger Educational Outlook for the Colored People of the South." Music, Simmon University Choral Society. Address, Dr. W. W. Alexandrew, Atlanta, Ga., subject: "Progress in Building Better Race Relations."

Saturday, 9:00 a. m. Devotional, Dr. M. B. Lanier, Dean, Theological Department Simmons University. Address, Mrs. J. B. Judah, Louisville, Ky., "How Can the Living Conditions of the Negro Population be Improved," discussion opened by Mr. E. A. Carter, ex-Secretary of Urban League, Louisville, Ky. Address, Miss Alice Lloyd, Maysville, Ky., "Woman's Part in the Improvement of Race Relations," discussion opened by Mrs. Lavinia Sneed, Louisville, Ky. Address, Attorney N. M. Willis, Louisville, Ky. subject: "Uneven-handed Justice in the Courts." Address, Bishop George C. Clement, Louisville, Ky., "How Can the White and Colored People of Kentucky Co-operate in Reducing Crime and in Securing Proper Punishment for Criminals Where Both Races are Involved?" Report of Findings Committee,, Dr. A. E. Thornton, Lincoln Ridge.

Report of Findings Committee, declares misunderstanding cause of differences.

Mutual study of race relations to remove misunderstandings "on which prejudice is causing race differences is based." The report also stated that many economic and moral difficulties could be removed by doing away with friction between races.

The Committee on Findings asked the addition to curricula of primary and secondary schools of courses in the study of racial relations. Appointment of Negro policemen was recommended for Negro districts. Negroes "who under the law, are qualified for jury service," should be allowed to serve. Newspapers are urged by the committee to present news of meritorious and deleterious achievements of both races in an impartial manner. Larger appropriations are requested for Negro education. Careful and righteous apportionment to both races of public funds for sanitation and street lighting is asked.

Delegates from Methodist Episcopal Churches of the Louisville and Lexington Districts, Lexington Conference, were: Mrs. Zora B. Clark, E. A. Coleman, J. J. Green, Methodist Episcopal Church, Shelbyville, Ky.; Rev. J. L. Leggett, Jeffersontown, Ky., pastor; Rev. Ball, Paris, Ky., pastor; Rev. L. W. E. Watson, Finchville, Ky., pastor; Rev. Kellog, Anchorage, Ky., pastor; Rev. E. D. Lawrence, Anchorage, Ky., layman; Rev. and Mrs. Eugene Flonnoy, Louisville, Ky.; Rev. J. S. Henry, Hardensburge, Ky., pastor; Mrs. Jackson, Evangelist, Smithland, Ky.; Rev. and Mrs. Broaddus, District Superintendent; Rev. I. G. Penn, Jr., Prof. Ed. Davis, Georgetown, Ky.; Mrs. Norah Payne, Louisville, Ky.; Dr. and Mrs. R. Scott; Dr. Emerson, Louisville, Ky. The Pastor, Rev. I. G. Penn, Jr., with the members of Jackson St. Methodist Episcopal Church, gave a reception to vistors to the Inter-racial Conference and an enjoyable evening was spent, a most splendid dinner was served by social male workers of said church with decorations of the season. Mrs. Hattie Parrem had charge of the menu. "The Trend of the Races" by Prof. Haynes was on sale at the Conference and the auxiliaries of St. John's Methodist Episcopal Church have organized reading circles, and will read "The Trend of the Races" for its first study. The laymen of the Methodist Episcopal Church are trying to come in contact with every good thing and to become better acquainted with the prominent men and women of our race, who are accomplishing great things and making history for generations to come.—Zora Bloomer Clark, reporter.

Race Relations — 1922.

Georgia.

Meetings, Conferences, etc.

PROTEST MEETING, HELD BY NEGROES WARNED TO LEAVE

Athens, Ga., November 21.—(Special.)—News was received here this afternoon of a mass meeting last night at Watkinsville attended by approximately 200 colored citizens of Watkinsville and Oconee county together with 60 or 70 white citizens at which resolutions were adopted by the colored people declaring "confidence in the law-abiding white citizens of our county," and further that "we will not be driven from among the white people whom we knew to be our friends without first giving them an opportunity of protecting us."

The mass meeting was called by Rev. Greely Cash, pastor of the colored people's Baptist church. It followed the finding several days ago of notices posted upon several negro churches and lodge buildings in Oconee warning the negroes in the county to leave before the end of the year.

Rev. Cash declared that he "was born and raised in this section and expected to die here among his white friends." An old darky, a former slave, Manse Davenport, put his confidence in "good white folks."

Colored Methodists Thank White People For Condemning Mobs

Georgia conference of the Colored Methodist Episcopal church in session at Milledgeville, Ga.

Milledgeville, Ga., December 10.—(Special.)—The twenty-first session of the Central Georgia conference of the Colored Methodist Episcopal church in Milledgeville, presided over by Bishop R. S. Williams, of Augusta, took note of the recent action of the commission on race relations of the Woman's Missionary council, Methodist Episcopal Church, South, and the State Baptist convention of the white Baptist church, in Atlanta, in their definite attitude and open expression of these two bodies agains mob violence and lynching. The conference adopted the following resolutions:

Be it resolved, first, that we, the members of the Central Georgia conference of the Colored Methodist church assembled in Milledgeville, December 6 to 10, 1922, herein express ourselves as being heartened because of the acts of the race relations commission of white women and the Baptist state convention in calling upon the state authorities and the pulpit and the press to marshal their forces against these wide-spread acts of lawlessness which are so fearfully disturbing the negroes of the south.

Second, that we pledge ourselves to aid in every way possible the program that has for its purpose such loftly course as abolishing mobs and lynching. We further pledge to encourage our people to look forward for the early coming of better days in things that pertain to justice in this our southland. Long since have we looked to the churches of our white people to offer the voice of protest, and coming as it has, we feel that no agency can be so potent as that of the church in these hours of trial.

Signed: Bishop R. S. Williams, J. A. Bray, J. A. Martin, Lee O'Neal, J. H. Turner, G. L. Word, W. A. Kelley, G. W. Dinkins, M. F. Brinson, E. J. Martin, P. Jefferson, W. H. Hall, W. E. Clark, J. T. Singleton, G. S. Myrick, of the Central

REEL 16

Race Relations - 1922.
Meetings, Conferences, etc.,
Kentucky.

NEGRO TERMED ASSET TO WHITE

Speakers At Inter-Racial Conference Urge Equal Educations.

JISVILLE KY HERALD
DECEMBER 16. 1922

Equal racial conditions was the theme of yesterday's sessions of the third state inter-racial conference held in the Criminal Courtroom at the Jefferson County Courthouse.

The meeting was presided over by P. C. Dix, state secretary of the Y. M. C. A.

Last night's session opened with an invocation by the Rev. John Lowe Fort. Addresses of the evening were delivered by Dr. George E. Haynes, member of the Federal Council of Churches of Christ in America, New York; Dr. I. Garland Penn, secretary of the board of education for negroes, of the M. E. Church, Cincinnati, and Bishop George C. Clement, of Louisville. The meeting was presided over by Dr. William J. Hutchins, president of Berea College.

Dr. Penn said that the negro is now an asset to the white man and not a liability as he was shortly after the Civil War. "The South is squaring accounts with the negro by its new treatment of him." He asked that the negro be judged by his highest accomplishments, as they judge the white man, rather than by the lower, crime-committing classes.

Dr. Haynes appealed for good will toward his race.

Emphasizing the necessity of trying negroes suspected of crime with a mixed jury and the difference in demeanor of the negro population if protected by negro policemen rather than by white ones, which he said can naturally have no interest in negro affairs, Bishop Clement spoke in place of Dr. W. W. Alexander.

The principal address of the afternoon was delivered by Dr. C. S. Gardner, member of the faculty of the Southern Baptist Theological Seminary. His subject was, "The Importance of the Introduction in Kentucky Colleges of Courses On Race Relation."

Dr. Gardner said that education was the solution of the racial problem.

"Precedent holds back progress and morality of both races," he said. "The education for leaders must have courses of sociology in it, and this phase should be comprehensive of the true relationship of the negro to the white man."

F. M. Wood, superintendent of negro schools at Paris, spoke at length on "Equal Education and Opportunity," advocating the government of both white and colored schools by the same school board. The discussion was completed with several remarks by Col. P. H. Callahan and Miss Pattie B. Semple.

This morning's session is scheduled to start at 9 o'clock and will be presided over by Col. P. H. Callahan. Speakers for the meeting include Mrs. J. B. Judah, Augustus E. Willson, W. H. Wright, Dr. Alexander and Miss Alice Lloyd.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Race Relations - 1922.
Meetings, Conferences, etc.,

MORROW SCORED BY SPEAKERS AT RACIAL CONFERENCE MEETING

Governor's "Likker" Speech At New York Is Storm Center of Talk.

FINDINGS BODY REPORTS

Courier-Journal
Louisville Ky.

Evidence of increased co-operation and good will between the white and negro races in Kentucky during the last year, and recommendations for further betterment in race relations comprised the report of the findings committee of the State Inter-Racial Conference made at the annual meeting.

Gov. Edwin P. Morrow was the center of a brief altercation among members during the morning session. An attack was made on him by Miss Alice Lloyd of Maysville for remarks he is said to have made at a New York dinner concerning "good likker." Miss Lloyd's criticism provoked immediate replies from the floor, where several members arose to defend the Governor, most of whom made the point that the conference was concerned solely with racial problems and not with prohibition.

The last day of the conference was marked by specific courses of action urged by a number of speakers, among whom were Augustus E. Willson, former Governor; Miss Lloyd, Mrs. J. B. Judah, W. H. Wright, negro; N. M. Willis, negro; Bishop George C. Clement, negro, and the Rev. Dr. C. S. Gardner of the faculty of the Southern Baptist Theological Seminary.

Housing and living conditions among the negroes, women's part in the improvement of race relations and uneven justice in the courts were among the topics discussed.

The findings committee found cause for optimism in the fact that four new substantial school buildings for negroes have been erected; that "The Trend of the Races," by Dr. George E. Haynes, negro, has been studied by a group of white persons; that railroad officials have shown a willingness to correct abuses in their sphere of activity, and that a lynching was prevented by the prompt action of the Inter-Racial Committee.

Misunderstanding Called Basis.

"Race differences are based on prejudice, the basis of which is misunderstanding," the report of the findings committee stated.

As an offset to race friction the report suggested that courses of study of racial conditions be introduced into colleges and that similar studies be pursued in high schools and normal schools of the State.

Equitable treatment of the negro before the law was the subject of several recommendations.

"To the end that negro districts in cities may be freed from crime," the report stated, "we urge the appointment of negro policemen for such districts, and that negroes qualified for jury service be given their full opportunity to do so."

The press was urged to give equal space to meritorious actions done by members of either white or negro races and to publish impartially violations of law on the part of either race.

"The negro should be judged," the report stated, "not by the disorderly and light minded of the race, but by those who are trained to meet the issues and bear the responsibilities of life today."

Encouragement of the negro to put forth organized effort to assert the good citizenship of members of the race was asked of white persons, who were also exhorted to study and publish the better side of negro life.

The Kentucky Legislature was asked to make a more generous appropriation for negro education, and to adopt a scale of adjustment of salaries in city schools which shall remove all racial inequality. Commendation was given Philo C. Dix, secretary of the State Y. M. C. A., for efforts made to work out a basis for the accrediting of negro high and normal schools, whereby they may gain entrance into the North Central Association of Colleges.

Morrow Scored for Rum Talk.

The press dispatch reporting the remarks of Governor Morrow, to which Miss Lloyd took exception, quote the Governor as follows:

The Governor could not resist a sly dig at New York in relation to prohibition, observing that "in Kentucky we have some white 'likker' and some red 'likker,' but here in New York you do not even seem to know prohibition is with us. And it is good 'likker,' too. I can vouch for that. You see, I visited the Southern Club tonight and with all due respect to the District Attorney, who I see on my right, was entertained in true old Southern fashion."

Miss Lloyd said:

"One can but regret if the news reports of Thursday's papers are correct that the Governor of Kentucky, at the annual dinner of the New York Southern Society, did not show the same respect for the laws of his country as did Marshal Foch on his recent visit when he declined all alcoholic beverages, saying that while in the United States he wished to obey its laws. The Governor's rhetorical speech in eulogy of America's heritage would have been more effective for good, if as Kentucky's chief executive of the law out of respect for the organic and statutory law of his country, he had turned down his glass instead of testifying to the merits of New York liquor."

Kentucky.

Dr. Gardner was the principal speaker at the closing session of the conference yesterday afternoon, taking as his topic, "The Importance of the Introduction in Kentucky Colleges of Courses on Race Relations."

Courses on sociology should be augmented by specific instruction on race relations, Dr. Gardner stated.

"It is difficult for leaders of this generation," Dr. Gardner said, "to get a clear and just vision of the situation, in the face of prejudices which have existed for generations between the white and black races.

"The race problems of the present day justify the introduction of college courses that shall define and explain them in order that a new conception of race relations may be implanted in the rising generation of leaders. Such a policy would be important economically and would have much virtue from the moral and ethical point of view."

LOUISVILLE KY COURIER JRN
DECEMBER 10, 1922

MEETINGS TO BE HELD TWO DAYS

Inter-Racial Representatives Will Evolve Plan for Next Year's Work.

CO-OPERATION IS SOUGHT

Delegates from a number of towns in Kentucky, and from Louisville have been appointed by Gov. Edwin P. Morrow to attend the third annual Inter-Racial Conference, which will be held in the Jefferson County Court House Friday and Saturday, December 15-16, under the auspices of the State Y. M. C. A. The general theme of the conference will be "Some Kentucky Problems Requiring Inter-Racial Co-operation In Their Solution."

Dr. A. E. Thomson, Lincoln Ridge; Mrs. Helm Bruce, Louisville; Mrs. George Madden Martin, Louisville; Mrs. W. B. Matthews, Louisville; Mrs. W. J. Piggott, Irvington; Mrs. L. B. Fouse, Lexington; P. H. Callahan, Louisville; H. V. McChesney, Frankfort; the Rev. W. H. Steward, Louisville; Prof. J. W. Bell, Hopkinsville, and Dr. W. J. Weston, Paducah; have been named by the Executive Committee of the Inter-Racial Commission of Kentucky as members of the Findings Committee for the Inter-Racial Conference. This committee is perhaps the most important committee of the conference, and will make recommendations which will set forth the views of the conference and furnish the basis for inter-racial work in the State during the coming year.

Many Delegates Named.

Dr. James Bond, negro, director of the commission, reports that letters are now constantly coming into his office, telling of the appointment of delegates from churches, schools, clubs, inter-racial committees, civic and other organizations, who are to attend the conference with a view of making reports on their return to the organizations sending them.

The students of Lincoln Institute, Lincoln Ridge; of Simmons' University, Louisville, and choirs of negro churches will furnish the music for the conference, consisting largely of negro "jubilee melodies."

"Contribution of the Press to Right Race Relations" will be discussed by Lewis Humphrey, editor of the Evening Post, and the Rev. W. S. Steward, editor of the American Baptist. "Problems of Negro Schools," will be discussed by State Superintendent George Colvin and Prof. F. M. Wood, supervisor of negro high schools. Mrs. J. B. Judah and E. A. Carter will speak upon the subject "How Can the Living Conditions of the Negro Population Be Improved?" Bishop George C. Clement of Louisville will speak on "How Can the White and Colored People of Kentucky Co-operate in Reducing Crime and Securing Proper Punishment for Criminals Where Both Races Are Concerned?" Other vital questions will be discussed.

Detail of Programme.

Following is the programme:

December 15, 1 P. M.

Devotional exercises.
Statement by chairman, P. C. Dix, State Y. W. C. A. secretary.
Report of the Year's Work—Dr. James Bond.
Opening Address—Gov. Edwin P. Morrow, ex-officio chairman.
"Problems of Negro Schools"—State School Superintendent George Colvin.
Discussion opened by Prof. F. W. Wood, supervisor Colored High School, Paris.
"Contribution of the Press to Right Race Relations"—Mr. Lewis Humphrey editor, Louisville.
Discussion opened by the Rev. W. H. Steward, Louisville.
"The Importance of the Introduction in Kentucky Colleges of Courses on Race Relations"—Dr. C. S. Gardner, Louisville.
Discussion opened by Prof. P. W. L. Jones, Frankfort.

7 P. M.

Devotional exercises.
Music—Lincoln Institute Quartette.
Address—P. C. Dix, State Y. M. C. A. secretary.
Music—Simmons University Quartette.
Address—Dr. George E. Haynes, New York.
Music—M. E. Church Quartette.
Address—Dr. W. W. Alexander, Atlanta, Ga.

Saturday, 9 A. M.

Devotional exercises.
"How Can the Living Conditions of the Negro Population Be Improved"—Mrs. J. D. Judah, Louisville.
Disscussion opened by E. A. Carter, Louisville.
"Women's Part In the Improvement of Race Relations"—Miss Alice Lloyd, Maysville.
Discussion opened by Mrs. Lavinie Sneed, Louisville.
"Uneven Handed Justice In the Courts"—Hon. Augustus E. Willson, Louisville.
Discussion opened by Attorney N. M. Willis, Louisville.
"How Can the White and Colored People of Kentucky Co-operate In Reducing Crime and in Securing Proper Punishment Where Both Races Are Involved"—Bishop George G. Clement, Louisville.
Report of the Findings Committee—Dr. A. E. Thompson, chairman.

NEGRO leaders who will take part in Inter-Racial Conference in Louisville.

ABOVE—GEORGE E. HAYNES.
BELOW—J. W. BELL.

Racial Relations - 1922.
Improvement of.

Kentucky.

DR. BOND'S LETTER

We have had many commendable expressions on our editorial of last week, captioned "Limit and Limitless", and reprinted this week by request. One of the most interesting comments on this editorial comes in the form of a personal letter to the editor, by Dr. James Bond, Director of the Inter-racial Commission for Kentucky of which we are to say more later. We take the liberty to quote here Dr. Bond's letter in part:

"I read with a good deal of interest your editorial of last Saturday. It was progressive, conservative and liberal and had the punch and swing which will attract attention and make an impression.

"I am with you in the program outlined. If we differ on ninety-nine points and agree on the hundredth, I can work with you on the hundredth and in our disaggreement so far as I am concerned, there will be no mis-understanding or bitterness of feeling. I shall accord to you the right which I claim for myself, of thinking out my own course and conscientiously following that course, always remembering that there is a possibility of my being wrong as well as a probability of the other man being right.

"Conservation and radicalism are after all, relative terms. The most conservative colored man you can find would probably be a radical in the estimation of certain white people and in the eyes of a large number of white people of the south, all colored people are radical. Let us, therefore, have done with hair-splitting and calling of names simply because we happen to differ from each other along certain lines.

"I agree with you that there is no place for the "flunky" Negro, but a place for all concientious, brave, unselfish, true men of whatever shade of thought or belief."

REEL 16

Racial Relations - 1922
Improvement

Missouri

BETTER RACE RELATIONS

St. Louis Argus, 8-11-22

Most of the thinking of whites and Negroes about one another in America is not more than half truth—half truth given currency by newspapers and magazines, white and Colored; near facts tinged by racial interpretation. Special racial situations, such as riots, are usually interpreted to the outside world according to the racial state of mind of the person or group reporting. Community customs and attitudes are not determined by facts, but are based upon certain racial assumptions with little basis in fact; for example, the common assumption among whites, when a Negro family tries to get away from the muddy, dark, unpoliced streets where most Negro homes are, that they want to live next door to white people.

Here, is the test for those who would improve race relations: to state the case in terms of the concrete and thus challenge white and colored men to action around concrete situations where agreement is easiest. Out of such work will come the better racial attitude. There are here in the South great human tasks which challenge white and Colored intelligence and faith. These furnish the best opportunity for the building of racial good will. We shall never lower the death rate from tuberculosis until white and Colored intelligence work together to that end. An invaluable by-product will better racial attitudes.

Race Relations - 1922.
Improvement of

Illinois.

THE FIGHT FOR JUSTICE IN GEORGIA.

The Dallas Express
Dallas, Tex.

Inter-racial Commission Waging Vigorous Campaign.

10/31/22

Atlanta, Ga. Oct. 19.— (Special): The Georgia Commission on Inter-Racial Cooperation, under the leadership of Dr. T. J. Wolfter, is waging a vigorous campaign against mob violence and injustic, and for the developement of a public sentiment that will insure the protection of the life and property of every citizen, irrespestive of color. Governor Dorsey's astounding exhibit of lynchings and other injustices was published and widely circulated by the commission and created a profound impression. The commission has drafted and is working hard for the enactment of an effective anti-lynching law.

Meantime many cases of mob violence and injustice have been investigated by the Commission and legal aid has been extended in a number. Among the latter may be mentioned the notorious Williams "murder farm" case, which the commission helped to prosecute and in which convictions were secured; the case of Tom Parks whose farm was saved from fraudlent forecloure; the release of a Negro boy who was held in service without pay and brutally treated; the case of Asbury Mc Clusky, now pending, in which a mob attacked Mc Clusky's home, wounded him, and tried to drive him from the community. The Comission has identified members of this job and filed a $50.000 damage suit against them.

As much publicity as possible has been secured in these and other cases and good reults are accuring. It is notable that in two recent lynchings indictments have been returned, and in one of them convictions hace been secured. This indicates that great progress is being made. Some of the best legal talent in Georgia is giving every possible aid to the Commission.

Race Relation - 1922
Improvement of.

Virginia

Kerlin Sues Va. School for $50,000

10/14/22
Chicago, Ill.
Chicago Defender

Richmond, Va., Oct. 13.—Robert I. Kerlin (white), former professor of English at Virginia Military institute and author of "The Voice of the Negro," is to enter suit for $50,000 against that institution for damages to his pocketbook and reputation.

Prof. Kerlin, it will be recalled, wrote a letter to the governor of Arkansas protesting against the execution of the Elaine rioters, who were railroaded through a trial and sentenced to death, on grounds that the men concerned were only acting in self-defense. As a result of his protest he was dismissed from the V. M. I. faculty.

The declaration sets out that the school officials published damaging articles about him and caused him much inconvenience, making it impossible for him to secure further employment in the South, and contrived wickedly and maliciously to injure the reputation which he had been for 11 years building up.

One of the most interesting features of the suit is the fact that none of the counsel for Prof. Kerlin is white, thus making a precedent in the history of the state when two Race men bring suit against one of the leading white institutions of the state and in behalf of a white client.

Wm. F. Denny of Richmond, Va., is leading counsel, assisted by B. Frank Harris of Petersburg, Va.

Race Relations—1922

Improvement of.

New Order Would Aid Better Race Relations

Associated Press Report.

AUSTIN, Texas, Nov. 21.—The International Co-operative union of America, a benevolent and charitable association, was chartered by the secretary of State today. The purpose of the organization as stated by it is to "promote more friendly relations among white and colored races," and to encourage negroes to remain in Southern States. Headquarters are at Cuney, Cherokee county.

MAKING EXAMPLE OUT OF PROBLEM.

A recent issue of McClure's Magazine carried an article from the pen of a Southern white woman, in which she discussed at length the efforts and activities of the colored and white races in the South to adjust differences and seek after racial amity through the instrumentality of the Inter-Racial Commission.

This article, coming on the heels of the report and findings of the Chicago Commission on Race Relations, is not only a remarkable journalistic composition, but it demonstrates the fact that even in the South there are good and big-hearted white men and women who are willing to roll up their sleeves and put forth honest efforts to render and maintain conditions better, both inter-racially and intra-racially.

If Chicago found it necessary and imperative to study race relations, then truly the South—with a large colored population, and, in many instances, with both a white and colored population far more ignorant, prejudicial, lawless and vicious than the average of both races found in the North—needs to devote both its time and means to studying race relations, to the end that both races can live side by side with the least amount of friction.

In several Southern states an earnest effort is being made through the Inter-Racial Commission to bring about better feelings and relations between the two races, and The Informer deplores the fact that Texas is doing practically nothing in this respect.

The purpose of the Inter-Racial Commission seems to be misunderstood by some of our white friends in Texas, for in some instances when the colored members began to make recommendations and requested certain programs, the white members lost interest and the committee has ceased to function.

Some seem to be of the opinion that the intent of the commission is to employ the colored members as lackeys, pimps, stool-pigeons and informants; to keep the whites posted on what the colored people are doing and to even run down criminals and to serve generally in the "Uncle Tom" role.

For the work of the commission to be effective, the members must meet and discuss their problems as men—sensibly, sanely, intelligently, without bias, hatred or prejudice.

Only big-hearted white men and women can be of any beneficial service on these committees, for narrow-minded, bigoted, arrogant, haughty and stiff members are as certain to throw a monkey-wrench into the machinery as day is to follow night.

The Chicago Commission has rendered a signal and noteworthy service to the community and nation, but unless their recommendations are executed, all their labor of three years will be of no avail and the situation will be intensified rather than remedied.

If it became necessary for the worst race riot in the history of America to bring Chicago to its senses and show the urgent need of studying the relations between the two races, why not study the black man in Houston and other American cities, especially of the South, and thus prevent such domestic disorders and internal conflicts?

There are upwards of 45,000 colored people residing in Houston and its immediate environs, yet the majority of them live, or rather exist, amidst conditions that are calculated to work detrimentally upon the community in the near future, yet despite this fact no effort is being made to study this situation and recommend and carry out a program that will relieve the situation and convert all of these liabilities into assets.

Like the ostrich, we are simply hiding our head in the sand, leaving our body exposed to influences and practices that are both destructive and obstructive.

Closing one's eyes and refusing to look at a situation does not remove the situation nor lessen the cause for its effect for good or evil upon the community and society, and the sooner the South learns this lesson and profits as a consequence, the better it will be for this section and our comomn country.

Too long have we been straining at a gnat and trying to swallow a camel and as a result Dixie is now suffering with an acute attack or chronic case of indigestion.

No inter-racial movement can function and make progress where those in authority are lukewarm or hostile to the undertaking and stubbornly refuse to co-operate with the leaders in trying to bring about and maintain better relations between the two races in the community and section.

The article in the magazine referred to mentions the fact that several governors of Southern states are not only endorsing the inter-racial movement, but in some instances these gubernatorial chieftains are taking a leading and active part in the program of race relations and racial amity, and these particular states are becoming safer and more secure for the members of both races.

The article referred to should be read by all people interested in better race relations, while those who have misunderstood, or rfused to understand the work, should read the story and see how successfully other Southern communities are handling the so-called "race problem."

When the black man finally gets justice and a fair and square deal in the South he will cease to be a problem. When a mathematical problem has been solved by the student and correct answer obtained, it ceases to be a problem and becomes an example.

If the black man is still a problem in the South, it is because those in authority have failed or refused to study and work out their arithmetic and transform the problem into an example in the curriculum of inter-racial relations.

Is the South willing to change the black man from a problem to an example?

SOUTHERN WOMEN AND THE NEGRO

The Dallas Express & Dallas Texas

Scattered individuals in the South who have long worked for justice for the Negro have believed that rapid progress could be made only when Southern white women should take up the matter—enough of them to influence public opinion and community standards. This time was inevitably delayed by the poverty of the South after the Civil war, and the intense individualism thereby developed. There was always a quick personal conscience regarding the Negro, and much individual service to meet his needs, but community conscience for a race group had to wait. 10/28/22

During the last generation, however, step by step, progress has been made, particularly among the women's society of the various religious denominations and the Young Women's Christian Association. At church conferences and conventions of women it is increasingly common to invite Colored women to speak to the white women on matters which concern women of all races, the world around. These women are setting the Negro child, the Negro girl, the Negro home in a new and vivid light before their hearers. They speak with restraint, with dignity, with the force of deep feeling and conviction. If the white women are helping them to uplift the less fortunate of their race, these Negro women in turn are helping their white friends to a broader and truer outlook on the world.

So, from small and isolated beginnings, the leaven has been at work, until finally the time was ripe for a wide, concerted movement. Two years ago Southern women made the first definite move toward co-operation with other agencies, appointing a commission on race relationships, to study and report on needs of Negro women and children, and methods of meeting these needs. Later the Southeastern Federation of Colored Women's Clubs adopted a statement of the matters in which it felt the need of white women's co-operation for the betterment of racial relations. This paper, temperate, sane, and fine in spirit, calls attention to certain dangers and injuries frequently accompanying domestic service, to needed welfare activities for Negro children to measures for allaying friction in street car and railroad travel, and to the need for better educational facilities. It asks the white women's outspoken condemnation of lynching, and the aid of their influence in detecting and punishing members of mobs and in encouraging sentiment against mob violence. It also asks the women's influence toward correcting the tendency of many newspapers to feature time and the criminal element among Negroes, while passing over worthy achievements of members of the race. It demands the franchise for all duly qualified Negro citizens. It pledges the Colored women's faith and loyalty to the white women in their effort to bring about a better justice for all.

Prejudices are still to be overcome, in the South as in the North, and the indifference of many persists. Yet, when women come together to raise the standards of community life, the new standards will ultimately be accepted. Women are destined to play a large part in embedding in Southern life the idea of inter-racial co-operation. —Newport R. I. News

REEL 16

Ohio

Race Relations — 1922.

Improvement of.

WAPAKONETA O NEWS
NOVEMBER 10, 1922

W. H. Missionary Society—

"An Evening With Negro Art" was the title for the evening's program Thursday at the meeting of the Women's Home Missionary Society of the Methodist church. The meeting was held at the church and was in charge of the first vice-president, Mrs. A. H. Weaver. The church was prettily decorated with many baskets of chrysanthemums for the occasion. Devotions were led by Mrs. George G. Bice. Mrs. Ed. Wentz gave a review of the second chapter of the text book, "The Trend of the Races", which was followed by a story of the life of Booker T. Washington told in an interesting manner by Mrs. E. B. Shepard. Two selections were sung by male chorus composed of Mr. Lynn Snyder, Mr. Howard Gibbs, Mr. W. L. Gebhart, Mr. Melvin Postle, Dr. C. C. Berlin, Mr. Glenn Drummond and Mr. W. Sanders Idle. A reading "Deacon Jones' Grievance" was given in a most entertaining manner by Miss Vivian Ayers. While Miss Marjorie Moore read a story, Mrs. H. L. Edmonds played negro melodies, which the audience guessed. Mrs. Geo. Bice and Mrs. Carl Wintzer were most successful. Negro melodies were sung by a ladies quartette composed of Mrs. DeWitte Fisher, Miss Dorothy Bice, Mrs. J. Lynn Snyder and Mrs. W. Sanders Idle. Light refreshments were served by the hostess Mrs. Snyder, and the assisting hostesses, Mrs. Richard Boesel, Mrs. M. K. Morey, Mrs. Frank Lehman, Mrs. J. M. Roberts, Mrs. F. Waldman, Mrs. B. Katter, Mrs. H. Wentz, Mrs. Wm. Dickas, Mrs. Wm. Dill, Mrs. Floyd Copeland. Mrs. Della Kantner, Mrs. Cliff Blair and Mrs. C. E. Glassford.

REEL 16

Race Relation—1922. Tennessee

Improvement of

INTERRACIAL LEAGUE IN TENNESSEE IS PRAISED

9/16-22

Nashville, Tenn., Sept. 15.—The annual meeting of the Interracial league, a section of the Tennessee committee on interracial co-operation, which was held here recently, revealed the fact that most encouraging progress in race relations has been made in this state during the past year.

The efforts of the committee have been directed along many lines, chief of which has been that of securing better educational facilities. The results reported include $35,000 high schools at Dyersburg and South Pittsburgh, $25,000 schools at Brownsville and McMinnville, a $9,000 school at Dickson, and a number of smaller schools. A fine library was secured for Howard high school, Chattanooga, and an $85,000 recreation park for our people at Memphis.

The state board of health co-operated heartily in the Health Week program. In Hamilton county every school house was visited in this campaign, 85 addresses were made and over 15,000 people were reached. At Murfreesboro the circuit judge has asked the local interracial committee to co-operate with his court in dealing with delinquent youth. Local committees are working with county agricultural and home demonstration agents to promote better farming, marketing and home conditions.

Last, but by no means of least importance, a mob was foiled and a lynching prevented in a Tennessee town last year by the prompt action of the local committee.

The annual meeting was held at the Tennessee normal during the summer session and was attended by hundreds of teachers from all parts of the state. It was addressed by a number of leading educators of both races, including Hon. P. P. Claxton, former U. S. commissioner of education, the state superintendent, and the president of the state board of education. Prof. W. J. Hale, president of the normal, was re-elected chairman of the league and Robert E. Clay of Bristol was re-elected secretary.

Observations

Nashville, Tenn.

Contributed

INTER-RACIAL UNDERSTANDING NEEDED

The Presbyterian Advance 10/12/22

Most of the thinking of whites and Negroes about one another in America is not more than half truth—half truth given currency by newspapers and magazines, white and colored; near facts tinged by racial interpretation. Special racial situations, such as riots, are usually interpreted to the outside world according to the racial state of mind of the person or group reporting.

Community customs and attitudes are not determined by facts, but are based upon certain racial assumptions with little basis in fact. For example, the common assumption among whites, that, when a Negro family tries to get away from the muddy, dark, unpoliced streets where most Negro homes are, it is because they want to live next door to white people.

Here is the test for those who would improve race relations—to state the case in terms of the concrete and thus challenge white and colored men to action around concrete situations where agreement is easiest. Out of such work will come the better racial attitude.

There are here in the South great human tasks which challenge white and colored intelligence and faith. These furnish the best opportunity for the building of racial good will. For example we shall never lower the death rate from tuberculosis until white and colored intelligence work together to that end. An invaluable by-product will be better racial attitudes.

Will W. Alexander.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Race Relations,— 1922.
Improvement of,

Georgia.

Leading White Women Pledge Racial Good Will in Far South

Pittsburgh, Pa, American
12/1/22

ATLANTA, Ga., Dec. 1.—(Special)—Another important step in the South-wide movement for better race relations was taken when eighteen representative North Carolina women met in Raleigh, on October 12, accepted membership in the State Committee on Race Relations, and gave out a vigorous declaration of their principles and purposes.

The personnel of the group was most notable, including out standing leaders of the State Federation of Clubs, the State Welfare Board, and the big church organizations. It is doubtful if there could be found in the State another group of equal number having as wide connections and able to wield as great an influence.

After a day given to earnest study of the interracial situation, the group drafted and gave to the public the following statement:

"We are conscious of a world condition of restlessness in which friction plays a conspicuous part. We cannot ignore the fact that this presents a problem in which the South is so acutely involved that we are conscious that the eyes of the world are upon us, questioning our course. We cannot shirk the responsibility of taking up the challenge, grasping the opportunity presented, seeking a solution to this problem and demonstrating it on our southern soil.

"We believe that every human being should be treated not as a means to another's ends, but as a person whose aspirations toward self-realization must be recognized; that we must cherish racial integrity and racial self-respect, as well as such mutual respect as will lead each to higher moral levels, to mutual trust and mutual helpfulness. We believe that in this process certain values must be developed and maintained.

"No family and no race rises higher than its womanhood. Hence, the intelligence of women must be cultivated and the purity and dignity of womanhood must be protected by the maintenance of a single standard of morals for both races.

"The right of childhood to health and safety, to the training of body and mind in right habits and the soul in right purposes, is unchallenged. The childhood of every race must be safeguarded, for 'races move forward on the feet of little children.'

"As a foundation for social security for all races the family ideal must be made possible by economic justice, by religious sanction, by legal safeguards and a single standard of morals.

"We believe that violence has no place where people lend their support in every possible way to the agencies constituted by the people for the apprehension, trial and punishment of offenders against society. We resent the assertion that criminality can be controlled by lawless outbreaks, and woman's honor protected by savage acts of revenge.

"To these ends we pledge ourselves."

LEADING WHITE WOMEN PLEDGE GOOD WILL

Louisville News

North Carolina Group Jions Southern Movement for Christian Race Relations.

Louisville, Ky,
12-2-22

STRONG PRINCIPLE STATEMENT

Special Emphasis on Protection of Women, Children and Home-Mob Violence Condemned.

Atlanta, Ga., Nov. 29.—(Special)—Another important step in the South-wide movement for better race relations was taken when eighteen representative North Carolina women met in Raleigh, on October 15, accepted membership in the State Committee on Race Relations, and gave out a vigorous declaration on principles and purpose.

The personnel of the group was most notable, including outstanding leaders of the State Federation of Clubs, the State Welfare Board, and the big church organizations. It is doubtful if there could be found in the State another group of equal number having as wide connections and able to wield as great an influence.

After a day given to earnest study of the Inter-racial situation, the group drafted and gave to the public the following statement:

"We are conscious of a world condition of restlessness in which race friction plays a conspicuous part. We can not ignore the fact that this presents a problem in which the South is so acutely involved that we are conhcious that the eyes of the world are upon us, questioning our course. We can not shirk the responsibility of taking up the challenge, grasping the opportunity presented, seeking a solution to this problem and demonstrating it on our Southern soil.

"We believe that unrest existing between two different races dwelling side by side under the same economic system and the same government can be lessened, and eventually dispelled by a course of justice and fair play. When one race exceeds the other in numbers, in possession and in opportunity, there is but one solution. It lies in the cultivation of an attitude of fairness, of good will and a canscious determination to establish an out standing sympathy.

"We believe that every human being should be treated, not as a means to another's ends, but as a person whose aspirations toward self-realization must be recognized; that we must cherish racial integrity and racial self-respect, as well as such mutual respect as will lead each to higher moral levels, to mutual trust and mutual helpfulness. We believe that in this process certain values must be developed and maintained.

"No family and no race rises higher than its womanhood. Hence, the intelligence of women must be cultivated and the purity and dignity of womanhood must be protected by the maintenance of a single standard of morals for both races.

"The right of childhood to health and safety, to the trainnig of body and mind in right habits and the soul in right purposes, is unchallenged. The childhood of every race must be safeguarded, for races move forward on the feet of little children.

"We believe that violence has no place where people lend their support in every possible way to the agencies constituted by the people for the apprehension, trial and punishment of offenders against society.. We resent the assertion that criminality can be controlled by savage acts of revenge.

"We believe it our highest duty to pursue these methods toward harmonious racial adjustment.

"We believe that bitterness, resentment and strife will yield to mutual trust only as we steadfastly cultivate in both races these attitudes and this faith in our common humanity.

"To these ends we pledge our-

Similar organizations of women have been affected during the last year in Georgia, Alabama, South Carolina, Virginia, Tennessee and Texas, This enlistment of the women is generally regarded as one of the most significant phases of good will work that is being done throughout the South by the Commission on Inter-racial Co-operation which came into existence in 1919, adn now has branches in every Southern State and in 800 counties.

SOUTHERN WOMEN ORGANIZE TO STOP LYNCHING OUTRAGE

N Y C WORLD
JANUARY 7, 1923

Leading Members of Southern Methodist Church Demand States Put End to Violence.

SINGLE MORAL STANDARD ALSO PUT IN PLATFORM.

"No Race Rises Higher Than Its Womanhood," Is Assertion—Work for Justice.

By Lester A. Walton.

Leading white women of the South have launched an organized movement for the enactment of adequate State laws to suppress lynching. In unequivocal language they announce they "resent the assertion that criminality can be conbated by lawless outbreaks, and woman's honor protected by savage acts of revenge.".

The maintenance of a single standard of morals for both races is also included in their strong statement of principles.

On the heels of the flasco staged in the United States Senate, resulting in the defeat of the Dyer Anti-Lynching Bill, white women of prominence holding membership in the Southern Methodist Church met in Atlanta and held a three days' conference on Christian principles in race relations. Thirteen States were represented.

Each delegate pledged herself to work individually and in an official capacity in an insistent and persistent campaign waged on behalf of law enforcement.

Against Dyer Measure.

While the majority in attendance had not looked with favor on the Dyer bill, maintaining that the enactment of a federal measure was unconstitutional, there was a unanimity of opinion at the Atlanta conference that it was the duty of each State to stamp out lawlessness and guarantee every citizen the protection of life and property.

The signed statement issued by the women of the Southern Methodist Church follows:

"Whereas, the defeat of the Dyer Anti-Lynching Bill, which provided Federal control of lynching, has thrown the whole responsibility back upon each State for removing this hideous crime; therefore,

"Be it resolved, that we, the Commission on Race Relations of the Woman's Missionary Council, Methodist Episcopal Church, South, the conference of social service superintendents and other officers in conference in Atlanta * * * do now demand of the authorities of the several States that they make good their claim proving their competency to abolish mob violence and lynching.

"That we assume our responsibility as citizens for the protection of human life and hereby call upon all the people of all the States, upon the pulpit and upon the press to join in an insistent and persistent agitation against this barbarious practice.

Signers of Resolution.

"That we formulate plans for an

organized movement in behalf of adequate State laws and law enforcement."

The resolutions were signed by Mrs. Luke Johnson, Atlanta; Mrs. L. P. Smith, Dallas; Miss Estelle Haskins, Nashville; Mrs. W. A. Newell, Winston-Salem; Mrs. A. B. Smith, Nashville; Mrs. W. J. Piggott, Irvington, Ky.; Mrs. L. W. Alford, McCombs, Miss.; Mrs. L. S. Arlington, Augusta; Mrs. T. A. Bennington, Parkersburg, W. Va.; Mrs. Harvey Boney, Rose Hill, N. C.; Mrs. T. J. Copeland, Baltimore; Mrs. W. T. Cunningham, Natchitoches, La.; Mrs. Frank Eanes, Lakeland, Fla.; Mrs. T. M. Francis, Montgomery; Mrs. Charles E. Griffin, Eastman, Ga.; Mrs. S. W. Henry, Alendale, S. C.; Mrs. R. L. Keaton, Fort Mill, S. C.; Mrs. T. G. Lowry, Newbern, Tenn.; Mrs. R. P. Moody, Maysville, Ky.; Mrs. W. L. Morrison, Nashville.

Mrs. W. V. Pittman, Winona, Miss.; Mrs. R. H. Potts, Leesburg, Va.; Mrs. J. C. Rawlings, Owensboro, Ky.; Mrs. Oscar Reinhart, Birmingham; Mrs. F. L. Siler, Franklin, N. C.; Mrs. A. W. Albright, Atlanta; Mrs. Frank Atlee, Atlanta; Mrs. L. M. Awtrey, Acworth, Ga.; Mrs. W. W. Baskin, Carrollton, Ga.; Miss Mary De Bardeleben Norman, Okla.; Mrs. Frank Harwell, Miss Frances Howard, Mrs. J. M. Latham, Mrs. Sara K. Lowder, Atlanta.

Mrs. Will Reeves, Calhoun, Ga.; Mrs. Wallace Rogers, La Grange, Ga.; Mrs. W. A. Turner, Neman, Ga.; Mrs. R. H. Wynn, Shreveport; Mrs. George Matthews, Fort Valley, Ga.; Mrs. C. A. Mauch, Mrs. R. B. Smart, Mrs. J. N. McEachern, Mrs. Howard Park, Mrs. Helen B. Pendleton, Mrs. W. A. Smart, Mrs. J. C. White, Mrs. W. J. Young, Mrs. Elijah Brown, Atlanta.

Preceding the Atlanta conference, white women of North Carolina met at Raleigh, became affiliated with the Committee on Race Relations and gave out a vigorous declaration of principles and purpose. The personnel of the group was composed of leaders of the State Federation of Women's Clubs, the State Welfare Board and church organizations.

Restlessness of World.

After a session given to earnest study of the interracial situation the group drafted and gave to the public the following statement:

"We are conscious of a world condition of restlessness in which racial friction plays a conspicious part. We cannot ignore the fact that this presents a problem in which the South is so acutely involved that we are conscious that the eyes of the world are upon us, questioning our course. We cannot shirk the responsibility of taking up the challenge, grasping the opportunity presented, seeking a solution to this problem and demonstrating it on our Southern soil.

"We believe that unrest existing between two different races dwelling side by side under the same economic system and the same government can be lessened, and eventually dispelled by a course of justice and fair play. When one race exceeds the other in numbers, in possessions and in opportunity, there is but one solution As a Christian people we hold the elements of that solution. It lies in the cultivation of an attitude of fairness, of good will and a conscious determination to establish an understanding sympathy.

"We believe that every human being should be treated not as a means to another's ends, but as a person whose aspirations toward self-realization must be recognized; that we must cherish racial integrity and racial self-respect, as well as such mutual respect as will lead each to higher moral levels, to mutual trust and helpfulness. We believe that in this process certain values must be developed and maintained.

"No family and no race rises higher than its womanhood. Hence, the intelligence of women must be cultivated and the purity and dignity of womanhood must be protected by the maintenance of a single standard of morals for both races.

Rights of Children.

"The right of childhood to health and safety, to the training of body and mind in right habits and the soul in right purposes, is unchalenged. The childhood of every race must be safeguarded, for 'races move forward on the feet of little children.'

"As a foundation for social security for all races the family ideal must be made possible by economic justice, by religious sanction, by legal safeguards and a single standard of morals.

"We believe that violence has no place where people lend their support in every possible way to the agencies constituted by the people for the apprehension, trial and punishment of offenders against society. We resent the assertion that criminality can be controlled by lawless outbreaks, and woman's honor protected by savage acts of revenge.

"We believe it our highest duty to pursue these methods toward harmonious racial adjustment.

"We believe the bitterness, resentment and strife will yield to mutual trust only as we steadfastly cultivate in both races these attitudes and this faith in common humanity.

"To these ends we pledge ourselves."

Similar organizations of women were formed during 1922 in Georgia, Alabama, South Carolina, Virginia, Tennessee and Texas.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 16

Race Relations — 1922
Improvement of.

North Carolina.

N Y C TRIBUNE
DECEMBER 19, 1922

Hopeful News From the South

To the Editor of The Tribune.

Sir: It gives me pleasure to call to the attention of your readers an utterance from the South which encourages the hope of improved human relations between men and women of the colored and white races. I refer to a statement made by a group of leading white women of North Carolina, organized as part of the Commission on Interracial Co-operation.

After acknowledging the responsibility of Christians and members of the dominant race in the South, the North Carolina women state their belief "that every human being should be treated not as a means to another's ends but as a person whose aspirations toward self-realization must be recognized."

In line with this and similar statements is the following specific repudiation by these Southern white women of mob violence as a method of bettering race relations: "We believe that violence has no place where people lend their support in every possible way to the agencies constituted by the people for the apprehension, trial and punishment of offenders against society. We resent the assertion that criminality can be controlled by lawless outbreaks and woman's honor protected by savage acts of revenge."

In view of the statement so often made that lynching "protects womanhood," I am glad to call attention to this repudiation of lynching by Southern white women

JAMES WELDON JOHNSON.

New York, Dec. 12, 1922.

Race Relations — 1922
Improvement of.

New York.

OHIO CITY MAKES SURVEY OF RACE RELATIONS

The Freeman
Indianapolis, Ind.
12/30/22

NEW YORK, Dec. — A joint Inter-Racial committee representing twenty church and social agencies led by the Dayton Bureau of Community Service has carried out a piece of statesman-like work in making a study of Negro life in that community. The material is being compiled and put into a general summary. They have allowed the use of the following preliminary statement:

"In addition to a study of housing, health ,recreation, wages ,unemployment, delinquents ,labor turnover, and retardation of school children, about 900 family schedules were secured. These schedules are now being tabulated and the information will be available in the near future.

"The survey indicates that approximately 85 per cent of the Negroes of Dayton came from the five States of Ohio, Kentucky, Georgia, Tennessee and Alabama. The survey also discloses the fact that approximately 64 per cent have lived in the city five years or longer; 22 per cent have lived in the city fifteen years or longer.

A preliminary study indicates that 312 families are paying an average rental of $18.62 per month. Less than 8 per cent of the families pay $30.00 or more; 32 per cent of the families either own or are buying their homes.

"The returns indicate that 78 per cent of the Negroes carry insurance; 31.2 per cent are members of the church, and 14.9 per cent are members of some lodge. 67 per cent are common laborers, housewives, housekeepers, or engaged in domestic work.

"A permanent committee, representing all of the church and social agencies whose work affects in any way the Negro life of the city, will be formed."

Race Relations — 1922. Improvement of.

A SURVEY

PUT FAITH IN THE SOUTH

Edwards Miss
Gospel Plea 4/30/22

J. B. LEHMAN

The South has been placed into a position, not of its own choosing, that has made it difficult for it to find its soul in matters of the most vital interest to itself, and so if its attitude has sometimes seemed to be menacing we should stop and look deeper and see the real soul of the South maturing.

The same influences that made Illinois the great bulwark of the vested liquor interests made the South a hundred years ago the bulwark of vested interests in human slaves. That the South was not comfortable in this is shown by the fact that on its soil were born many colonization schemes like Liberia and many movements for peaceful abolition. But gradually the vested interests gained a strangle hold, just as the liquor traffic has on Missouri and good men found themselves helpless.

Now this element of the South is finding its soul and if the political agitators will not attempt to hustle it on too fast and good men will give it every assurance of a true cooperation, the South will bring forth things "new and old" in this greatest of human problems of our age. This is manifest to any careful observer in a thousand different things taking place. We mention only a few.

1. THE INTER-RACIAL WORK of the Southern Churches. Mrs. Luke Johnson, president of the Woman's Missionary Work of the M. E. Church, South, who delights to call herself a Georgia Cracker, is taking the leadership in organizing leading women of both races into working groups. The Right Rev. Kirkman G. Finlay, Bishop Co-adjutor of South Carolina, delivered an address at the Annual Convention of the South Carolina Branch of the Woman's Auxiliary to the Presiding Bishop and Council, in Trinity Parish House, Columbia, May 24, 1922, in which he took most advanced ground. The Episcopalians, like the Disciples of Christ, have kept their Negro Brethren as full members. At first thought this has not been taken kindly to by the Negro members for it appeared to place them in a subordinate position, and no doubt this had to be true in the beginning, but those who have the foresight of prophets can see clearly what this means in the immediate future. Bishop Bratton of Mississippi gives most of his time to work of inter-racial relationships. Among those Southern organizations which have undertaken inter-racial work may be mentioned, The Southern Baptist Convention, the Woman's Missionary Union, Southern Baptist Convention, The Sewanee Provincial Synod, Episcopal Church of Georgia, Negro Committee of the Federal Council, Methodist Episcopal Church South, General Assembly Presbyterian Church of Richmond, Va., Georgia Federation of Woman's Clubs, and many others.

Now the first thing to remember is that the mob, whether it occurs in the mining region of Illinois or the cotton fields of Georgia, instantly reduces the participants to super-pagans. That is, it reverts them to the pagan type where they are seven times worse than their pagan ancestors. Things are done at these orgies that can not be told here, things that would make a North American Indian blush with shame. Now paganism can not be overcome with any other power than Christianity. Peter knew when he said, "There is no other name under heaven whereby men can be saved." Moses said that if men flirt with paganism it will show unto the third and fourth generation; and it is evident that some of our Amercian people have despised God by flirting with paganism and so are flung down the grade to the third and fourth generation where it will take much Christian service to bring them out. It will do us no good to bring railing accusations against them. It will take hard and earnest work and, in our judgment, the Christian Negro must do his full share of it. If he does not do his share he will stand condemned as responsible for what is done. If he will not now become an agitator but a willing worker ,ready to stand shoulder with the good men and women of the South, he will see things to come to pass more quickly than he thought possible.

Mississippi

None of us need worry as to what the final solution of our race relations shall be. Providence has a way of bringing things to pass when the time is ripe. For example, let us suppose Germany had conquered France, crossed the channel and burned London as she did Louvain, had taken the English navy and crossed the ocean with three million men, had cut a line from Richmond to Cleveland so as to cut the manufacturing part of our country from the Agricultural section and we had gotten into the tug of war as Belgium did, where would our race problems be? The things for us to do is to thoroughly impregnate our social order with the spirit of Christianity and then, come what may, we will be ready for the new and greater age. Fifteen years ago political campaigns in which a vicious assault on the Negro was the issue were carried on in Arkansas, Texas, Mississippi, Tennessee, Georgia and South Carolina. If that had gone on till it became the fixed habit of thought our southern civilization would have been subverted. But it did not go on. Good men of both races were startled into serious thought and they began to do things. Consequently, this fall, though Cole Blease ran in South Carolina and Vardaman in Mississippi, the race issue was not mentioned. A new day is dawning on us. We can see the first rays of light over the tree tops. Let us be careful that we do not hustle things too much. Hustling just makes clouds to shut out the sunlight.

The Negro Disciples of Christ have a greater opportunity to do a notable work than the Negro Episcopalians. We have no Bishop and therefore no centralized government. We are a democratic body united to do a great missionary work at home and abroad. In such a body no man can truly rise except as he earns it by true service. "Whosover would become great among you shall be your minister; and whosoever would be first among you shall be your servant." The thing we would fear most now is the danger of fixing the Negro's position as a separate entity, so that when the larger things come there will be no way to utilize them. The Negro's grasping for power now may be his greatest hindrance later on. If he will but open his eyes and look he will see how much the white South needs just such a message in service as the Christian Negro can give, and he will easily discover how ready it is to receive the message. No greater opportunity in civilization building ever came to a people than now confronts the Negro Disciples of Christ. Just before us lies the Jordan and the promised land, let us not like Ruben, Gad and the half tribe of Manassah grasp for the barren land in sight and thus miss the great fields beyond. Judah was not so tempted and afterwards got Jerusalem. Ruben, Gad and the half tribe of Manassah did not survive two hundred years.

A very gratifying thing is that the Christian white people are fast coming to the realization that they have no divine commission to always lead everything. In fact they are going just a little too fast the other way just now and are inclined to turn loose too fast from the newer peoples who are coming into the kingdom so that they can not be the help to them they should be. If the Negro makes no false movement now, he is assured of a man's place, a brother's place indeed, in the great work of building the civilization that is to control the world in the next thousand years. Even the old South now knows that the Negro should be given this place.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 16

Race Relations — 1922
Improvement of.

Indiana.

Predicts Racial Peace Within Few Generations

Pittsburg American
12-29-22 Pa.

(By The Associated Negro Press)

INDIANAPOLIS, Ind., Dec. 29.—"Within five generations there will be an end to friction between the white and colored races in this country," said Dr. George E. Haynes of the race-relations committee of the Federal Council of Churches in opening the discussion on behalf of the Negro delegates. "If the present growth of racial understanding continues the power of mutual interests and genuine good feeling will not leave an atom of race friction in the United States."

Negro members of the executive committee were given perfect equality with the ministers and bishops of the white churches during the three-day conference here. High tribute of the report of the Chicago race commisison was paid by Dr. Haynes.

Race Relations — 1922
Improvement of.

Indiana

Dr. Haynes Discuss Race Relations

Savannah Williams

Indianapolis, Ind., Dec. 27—"Within five generations there will be an end to friction between the white and colored races in this country," said Dr. George E. Haynes of the race-relations committee of the Federal Council of Churches in opening the discussion on behalf of the Negro delegates. "If the present growth of racial understanding continues the power of mutual interest and genuine good feeling will not leave an atom of race friction in the United States."

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DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Race Relations — 1922

Improvement of,

Illinois,

New York Age 10/14/22

REMOVING RACIAL FRICTION.

After the Chicago race riots of 1919, in which fifteen whites and twenty-three Negroes were killed, Governor Frank O. Lowden of Illinois appointed a Commission on Race Relations "to study and report upon the broad question of the relations between the two races." This commission consisted of twelve members, six from each race, as follows: Representing the white people: Edgar A. Bancroft, William Scott Bond, Edward Osgood Brown, Harry Eugene Kelly, Victor F. Lawson, Julius Rosenwald. Representing the Negro people: Robert S. Abbott, George Cleveland Hall, George H. Jackson, Edward H. Morris, Adelbert H. Roberts, Lacey Kirk Williams. The personnel of the commission on both sides was of such high character as to command respect and confidence in its investigation and conclusions.

The report of the commission, which was recently published in pamphlet form, shows a thorough investigation not only of the facts of the rioting and the causes which led up to it, but of the general conditions affecting the relations of the races in Chicago and the specific reasons which lie at the root of these conditions. As the conditions existing in Chicago do not differ in any great degree from those in other large cities, which have received a large influx of Negro migration within the past decade, the lessons to be drawn from this report are of wide application and should be of value to all students of social conditions.

Former Governor Lowden, in his foreword to the report, insisted that the problem of the relations of the two races will not be solved by methods of violence. Means must be found whereby they can live together on terms of amity, and this will be possible only if they are brought to understand each other better. In this report no new formula is discovered by which all race trouble will disappear, but certain facts are stated, the mere recognition of which, Gov. Lowden says, "will go a long way toward allaying race feeling." The report also contains certain recommendations, which if acted upon, in the opinion of the former Governor, "will make impossible a repetition of the appalling tragedy which brought disgrace to Chicago."

These recommendations embodied detailed plans for the courts and police and State authorities to deal with rioting; the ridding from Negro residence areas of vice resorts; control of the sale and possession of firearms; police supervision of socalled "athletic clubs"; the razing of all houses unfit for human habitation in Negro residence areas; an end of the discrimination which bars Negroes from certain recreation centers and an adequate recreation center to be established; increase of elementary school accommodations, establishment of night schools and community centers.

A notable expression addressed to the public read as follows:

"We are convinced in our inquiry: (a) that measures involving or approaching deportation or segregation are illegal, impracticable and cannot solve, but would accentuate, the race problem and postpone its just and orderly solution by the process of adjustment; (b) that the moral responsibility for race rioting does not rest upon hoodlums alone, but also upon all citizens, white or black, who sanction force or violence in interracial relations or who do not condemn and combat the spirit of racial hatred thus expressed; (c) that race friction and antagonism are largely due to the fact that each race too readily misunderstands and misinterprets the other's conduct and aspirations.

"We therefore urge upon all citizens, white and Negro, active opposition to the employment of force or violence in interracial relations and to the spirit of antagonism and hatred. We recommend dispassionate, intelligent, and sympathetic consideration of each race of the other's needs and aims.

"We warn both whites and blacks against the acceptance or circulation by either of reports about the other whose truth has not been fully established. We urge all citizens, white or Negro, vigorously to oppose all propaganda of malicious or selfish origin.

"We recommend race contacts in cultural and cooperative efforts as tending strongly to mutual understanding and the promotion of good race relations.

"We condemn the provocation or fostering of race antagonism by associations or organizations ostensibly founded or conducted for purposes of patriotism or local improvements or the like.

"We recommend as of special importance that a permanent local body representing both races be charged with investigating situations likely to produce cashes with collecting and disseminating information tending to preserve the peace and allay unfounded fears, with bringing sound public sentiment to bear upon the settlement of racial disputes, and with promoting the spirit of interracial tolerance and cooperation.

"We condemn and urge the discontinuance of the practice of property owners who arbitrarily advance rents merely because Negroes become tenants."

New York City

The following recommendations were addressed particularly to the members of the race:

"We recommend to Negroes the promulgation of sound racial doctrines among the uneducated members of their group and the discouragement of propaganda and agitators seeking to inflame racial animosity and incite Negroes to violence.

"We urge Negroes to contribute more freely of their money and personal effort to the social agencies developed by public spirited members of their group; also to contribute to the general social agencies of the community.

"We point out as injustice and a cause of racial antagonism the practice of some employers in hiring Negroes as strikebreakers and discharging them when the strike is settled in order to permit the return of former white employees. We find that the employment of Negro girls at a smaller wage than white girls is a cause of racial antagonism.

"We strongly condemn the efforts of self-seeking agitators, Negro or white, who use race sentiment to establish separate unions in trades where existing unions admit Negroes to equal membership with whites.

"We recommend that Negroes completely abandon the practice of seeking petty advance payments in wages and the practice of laying off work without cause.

"We recommend that Negroes avail themselves wherever possible of opportunities in apprentice schools or classes."

Nearly all these recommendations are of general application and are in line with the policy outlined by THE AGE and other organs or race opinion. It is gratifying to find a mixed commission of this character agreeing in principle on so many points of vital importance in bringing about better race relations and removing causes of friction. It now remains for the press of both races to enlist public opinion in support of the conclusions of this commission.

WHITE WOMAN WANTED DR. WILLIAMS TO PREACH HER FUNERAL

Chicago Whip

Chicago Def.

An interesting commentary on racial relations which sometimes exist in the South, was shown this week when Dr. L. K. Williams, pastor of Olivet Baptist Church, was called to preach the funeral of a prominent Southern woman; a member of one of the oldest and most wealthy families in the South.

12/16/22

She had been for years an admirer of Dr. Williams' work and had taken an active interest in helping various religious and welfare work, in which he has been engaged. Her children held the funeral until his arrival from Chicago.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Race Relation—1922

Improvement of

THE NEGRO

by Ella Wheeler Wilcox

Out of the wilderness, out of the night
Has the black man crawled to the dawn of light;
Beaten by lashes and bound by chains,
A beast of burden with soul and brains,
He has come thro' sorrow and need and woe,
And the cry of his heart is to **KNOW**, to **KNOW**.

Christian Index
La Grange Ga

You took his freedom and gave it again,
But grudged as you gave it, ye white-faced men,
Not all of freedom is being free,
And a dangerous plaything is liberty
For untaught children. In vain do you say,
"We gave what he asked for—place and pay
And right of franchise." All wrong, all wrong
He was but a child to be led along
By the hand of Love. Has he felt its touch?
Nay, you gave unwisely and gave too much,
But you gave not the things that his groping mind

9/7/22

Was reaching up in the dark to find—
They were Love and Knowledge. Oh, infinite
Must be the patience that hopes to right
The wrongs that are heavy with age and brought
To the level of virtues by mortal thought,
And greater than patience must be the trust
In the ultimate outcome of what is just,
And in and under and through and above
Must weave the warp of the purpose—love.
Red with Anguish his way has been,
This suffering brother of dusky skin.
For centuries fettered and bound to earth,
Slow his unfolding to freedom's birth.
Slow his rising from burden and ban
To fill the stature of normal man.
You must give him his wings ere you tell him to fly
You must set the example and bid him try.
Let the white man pay for the white man's crime—
Let him work in patience and bide God's time.
Out of the wilderness, out of the night
Has the black man crawled to the dawn of light.

General

He has come through the valley of great despair—
He has borne what no white man ever can bear
He has come through sorrow and pain and woe,
And the cry of his heart is to **KNOW**, to **KNOW**.

ALBANY N Y PRESS
SEPTEMBER 28, 1922

RACIAL COOPERATION IN THE SOUTH.

Something that looks like a reasonable and hopeful method of tackling the race problem has arisen in a commission on inter-racial cooperation. This organization, which includes governors, college presidents, ministers, business men and citizens from every walk of life, in 800 of the 1,200 counties in thirteen southern states, is described in an article by Mrs. George Madden Martin of Louisville, in the current McClure's.

Mrs. Martin makes the justified assertion that "attempts on the part of any one section to settle the racial troubles of another, as a rule breed fresh bitterness and fresh misunderstandings." The race problem is essentially one for the south to handle. And there is pressing need for the south to realize its duty in this regard—a need to which this commission is the answer. As former Governor Dorsey of Georgia has said: "To me it seems we stand indicted before the world. If these conditions continue both God and man would justly condemn Georgia more severely than God and man have condemned Belgium and Leopold for the Congo atrocities."

Naturally, the negro has more friends in the south than he is likely to suppose, or than the north is inclined to think. If the commission is able to gather these together—men and women who understand the negro and sympathize with him; true friends who will not flatter him or hold out false hopes to him, but will see that he gets wise counsel, kindness, generosity and justice, especially economic justice—much may be done. The progress of the south depends upon it; neither race can prosper without regard to the rights and interests of the other. The commission's activities will be watched with interest and sympathy.

INTER-RACIAL ACTIVITIES OF BALTIMORE WOMEN

Gospel Plea 12-2-22

In 1912 Miss Elizabeth Gilman, daughter of the late Dr. Gilman of John Hopkins University, conceived the idea of bringing a trained colored social worker to Baltimore to act as a medium of co-operation between the women of both races. Edwards, Miss. The working basis was an Advisory Council, a small group of white and colored women with broad vision and fine spirit, who met at regular intervals and from concrete instances considered the physical, mental and spiritual handicaps of the colored group with remedial intent. From these studies came such efforts as petitioning the proper authorities for the establishment of a parental school; for the founding of an institution for the feeble-minded; and for the meeting of other social needs of the colored child. Housing conditions were given intensive study.

For the past decade in Baltimore inter-racial groups of women have worked together with a very definite constructive purpose and a remarkable quality of co-operation. Community programs have been developed and extended with far-reaching results.—Sarah C. Fernandis in the Southern Workman.

BOSTON MASS C S MONI
NOVEMBER 6, 1922

NEGRO MOVEMENT MAKING PROGRESS

Inter-Racial Committees Said to Have Gone Far in Solving the Problem

Progress toward solving the Negro problem in the south through the activity of inter-racial committees was narrated today by Mrs. Henry L. Schmelz of Richmond, Va., speaking before the Boston Hampton Association. The old tendency toward suppression of the Negroes is fast giving way to a desire on the part of the whites to help the colored man and aid him in every way to better his condition and advance himself as far as possible, she said.

Mrs. Schmelz is chairman of the Women's Inter-Racial Committee of Virginia, and has long been interested in the problem of bettering conditions among the Negroes. In speaking of the new movement toward advancing the Negro this morning, she said:

When the colored soldiers returned from the recent war, it was only natural that there was trouble in the South. So great a conflict could not but work great changes in every land, and in the South, where there had been a race problem ever since the close of the Civil War, this problem was greatly heightened. "They've taught you how to shoot straight, now shoot the white folks," one colored minister advised his congregation. Conditions everywhere had reached this stage. A great riot was threatening in Atlanta. It was then that the inter-racial movement had its inception.

Issue Was Discussed

A number of the Christian whites called a number of the Christian colored men in to discuss the matter. The colored men were amazed. It was the first time they had ever been given a hearing, and they told freely of their wishes. It was discovered that the immediate cause of the riot scare was the desire of the colored people for a high school and a playground. They now have both.

Two years ago last summer the whites and Negroes met at Blue Ridge, and the idea of the inter-racial movement was crystallized. The men said it was a matter of establishing a right sentiment between the two races, and as they recognized the fact that women know a good deal about sentiment, they decided they could be of great service in this work.

Accordingly, they appeared before the first convention of women which took place after that in the south. This chanced to be a convention of Methodist women. The idea was placed before them, and they were commissioned to "put it over" with the women of the south.

Continued to Organize

The men continued to organize themselves, of course, and soon had perfected committees in 600 of the southern counties. It was interesting that the very finest type of white man responded to this call, and it is encouraging for the success of the movement that such men are leading it.

During the 60 years since the Civil War there had been no contact between the white and colored races, except between the whites and the servant class of the Negroes. This movement has put the leaders of both races in contact with each other. In that way it can be seen that all differences of opinion can be settled without any resort to the old methods of violence.

In Virginia the inter-racial movement is less than a year old, yet it has already done some very fine work. At present, of course, we are largely concerned with organizing. We are not attempting to do it in too much of a rush, but are explaining things thoroughly as we go along so that the committees will be really effective.

The most wonderful part of this thing is that it makes the colored people realize that the whites have a real interest in them. You can't legislate harmony. It has to be brought about in some such way of kindness as this. Committees of whites and Negroes are now meeting together in the greatest amount of co-operation and working out many vital problems, improving conditions among the colored people, in their homes, schools and churches.

At a meeting at the Old South Church last night, under the auspices of the Massachusetts Hampton Association, Mrs. Schmelz also gave her message of the inter-racial committees, while A. Lawrence Lowell, president of Harvard University, also spoke on the Negro problem. He pointed out the fact that the Negro had come to this country against his will, and his problems were the problems of all sections of the United States alike. He should be given the utmost chance to develop and progress along all lines, he declared, urging even research studies into the possibilities of additional avenues of progress along which the black man could move.

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